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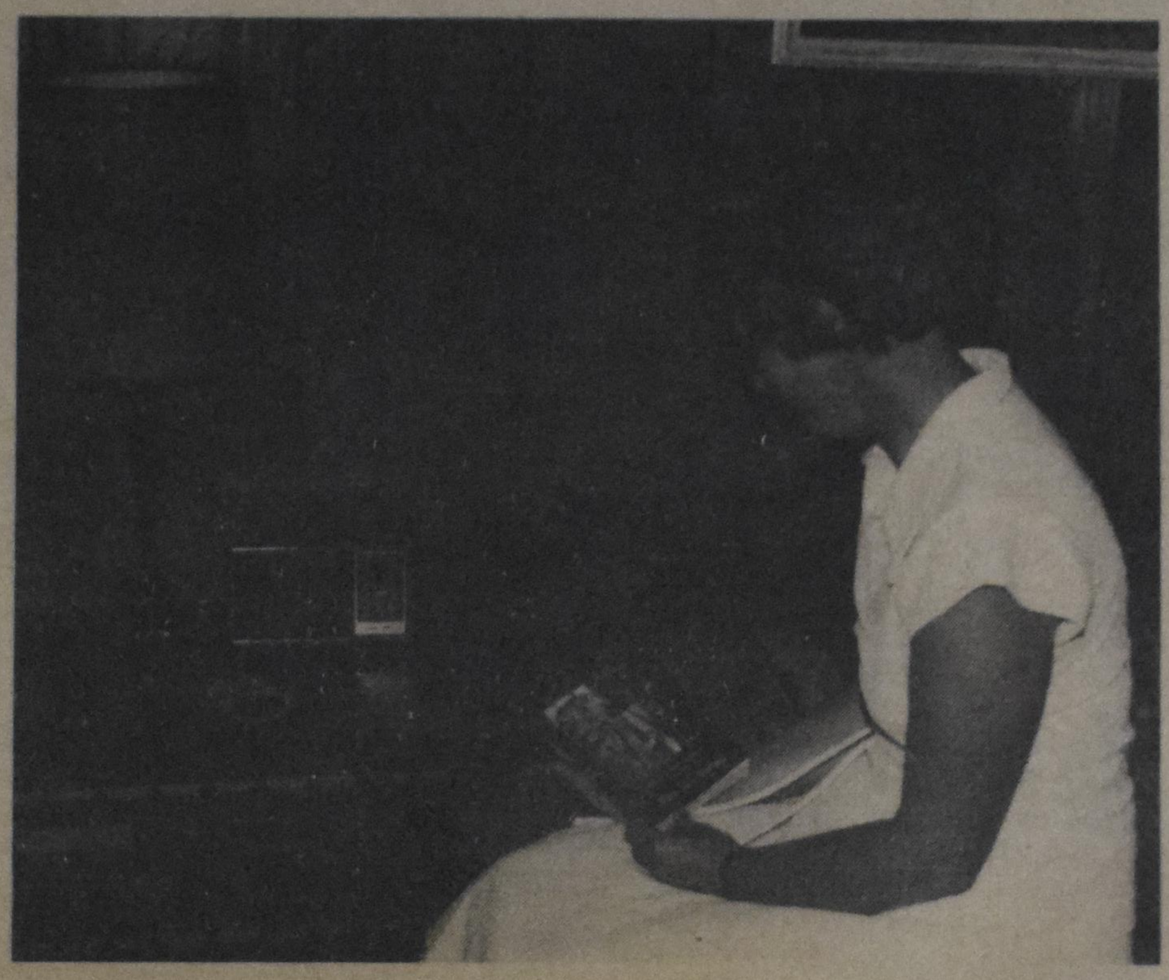
CALVINIST CONTACT

35TH YEAR OF PUBLICATION, NO. 1710 SEPTEMBER 14, 1979

Is motel ministry effective?

by Ralph Schut

Mr. Schut is active in the Woodstock motel ministry.



After meeting with Rev. Ron Hallman of the Canadian Home Bible League and prayerful consideration, the Woodstock Christian Reformed Churches started the motel ministry. That was three years ago.

Immediately, a committee consisting of chairman, Bible distributors, correspondence workers, etc., was set up. All nine area motel owners willingly accepted our request to place Bibles in their rooms.

Preparation of the congregations came next. Bibles cost money and that was one thing which we did not have. One thousand dollars was needed and after making a special request, one thousand dollars was available, one week later. Our motel ministry was on the way.

Now, after three years and four thousand Bibles we look back and all we can say is: "Thank you Jesus." Our motel ministry is effective with one hundred students enrolled in Bible courses throughout Canada and the United States. We receive many letters of thanks and praise to the Lord.

An Indian lady picked up a copy of "The Greatest is Love" New Testament, read it, and accepted Jesus as her personal Saviour. She went home to her people in Northern Quebec and witnessed to her own, later requesting six more New Testaments.

A man from South West Africa, dying from cancer, picked up one of our Scriptures and found Eternal Life.

After about one-and-a-half years of ministry, things were levelling off, fewer Testaments were placed and just a trickle of applications for courses came in. We decided to stop the plan because it didn't work any more and we thought it was not worth the effort.

Three days later we received a letter from Oregon, U.S.A., thanking us for doing such a fine work in God's vineyard through our Motel Ministry. Picking up "The Greatest is Love" in a local motel, the writer witnessed to the motel owner and was now asking us to follow through with the contact. He also urged us to go on and gave us God's blessing. He was our answer.

We have now branched out into the hospital ministry and work in doctor's offices, utilizing the Scriptures and correspondence programs. The hospital is being visited by four ladies who share and witness and offer New Testaments if the patient does not have one.

About two years ago, a car pulled up in front of the office of a local motel. One of the travellers, Mrs. Lillian Dickson, who was to speak that evening in a local Presbyterian Church. After entering their rooms they found our copies of "The Greatest is Love" and read them with much joy. Mrs. Dickson is a well known missionary in Taiwan and author of "Angel on My Shoulder." Her fellow travellers were Mr. & Mrs. Stewart — secretary of the Mustard Seed, Inc., and also very devoted Christians.

After returning to the motel room that night, the motel manager, sensing that Mrs. Dickson had something he needed, approached her and requested prayer. He was in desperate need and planned suicide. Together they prayed and Mrs. Dickson witnessed. Mr. Stewart slipped to his room, picked up "The Greatest is Love" and presented it to the young man who was an alcoholic without friends and separated from his family.

Later Mr. Stewart wrote telling us of their experiences and included a gift for our motel ministry. He also asked that we follow up his contact. One of our teams did so and this man has accepted Jesus as his personal Saviour.

Is the motel ministry effective? Have you tried a motel ministry in your church? You may be assured that the first blessing is yours.

Controversy in South African Christian Leadership Assembly

Pretoria (RES) — The strongly controversial South African Christian Leadership Assembly (SACLA) with more than 5000 black, colored, Asian and white South African evangelical Christians, met in Pretoria from July 5-15. SACLA was an off-shoot of the Nairobi Pan African Christian Leadership Assembly (PACLA) in 1976. PACLA was attended by some 80 South African participants. An address then by Professor David Bosch brought about a remarkable reconciliation among the tension-ridden South African contingent.

The purpose of SACLA, which was inter-racial and inter-denominational, was to rediscover its role as a faithful and effective witness of Jesus as Lord within the South African environment.

SACLA was both bitterly condemned and loudly praised, already before it was held. Many feared it would give rise to serious religious and political conflict; others saw it as a religious facade for political goals; a third group claimed it would subvert the status quo. The Dutch Reformed Church (of which many members and clergy participated) was very much split on the issue. Dr. F. O'Brien Geldenhuys, Rev. P.E.S. Smith, and Dr. Piet Meiring served on the executive committee.

But Dr. J.D. Vorster, former DRC moderator, called it another ecumenical front organization which liberals and Communists were using to destroy the Afrikaner. The DRC's main leadership dissociated itself from SACLA. Prominent black leaders — Rev. Desmond Tutu, the Anglican Bishop of Lesotho and Chief Minister Gatsha Buthelezi — spoke at the conference; the Rev. Sam Buti and Dr. Alan Boesak did not participate.

Among the speakers were participants from other turbulent areas of the world who had been involved in bringing about reconciliation. These included Rev. Cecil Kerr from Ireland, Dr. Orlando Costas from South America, and Rev. Jonathan Chao of China.

The structure of SACLA was such that five conferences took place simultaneously, one for congregational leaders, three for the youth (students, school children, and working young people) and one for national and civic leaders.

An important feature was the presence of two influential political leaders — Dr. Piet Koornhof, Minister of Development and Cooperation, and Dr. Gatsha Buthelezi, Chief Minister of the Zulu people. Both spoke on "The Christian in Politics." The mere fact that they stood on the same platform and spoke on such a sensitive issue was experienced by many as a sign of hope for South Africa.

The spirit of the conference was one of love, mutual understanding and tolerance which perhaps showed most of all in the willingness of participants to queue in bitter cold for their lunch box meals and even to share in cleaning washrooms. Many of the black participants were accommodated in white homes for the duration of the conference. In spite of the wide spectrum of religious and political views, SACLA had one strong unifying bond: the common faith in Jesus Christ as Lord and Reconciler of all things.

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NEXT WEEK
CHRISTIANS IN CHINA

VIEWPOINT

Ever faithful, ever true

It is simply impossible for us to devote every minute of our lives to God. It is against our sinful nature. The best we can do is try and, believe me, there are tens of thousands who are trying.

This positive note is not heard all that often among us church-goers. We are reminded of our total depravity and we constantly seek forgiveness of our sins. And indeed we must.

Consistories and ministers are, quite rightly, concerned about those lost sheep who have left the fold. Your office-bearers will undoubtedly spend many long nights this winter discussing the lives of those who are stumbling within our congregation. There will be many visits and there will be a lot of concern.

In our congregational prayers we often pray for those who left the church; for those brothers and sisters, sons and daughters, who have lost sight of God's love and who prefer the worldly lure of secularism. We pray for those fringe members of the church — those who come once a Sunday or those who come sporadically, those people who do not experience the communion of the saints.

But seldom, very seldom, do we collectively thank God for those who are faithful to his Word. I don't think that it should have to be a pious pat-on-the-back for those who regularly attend worship services and who regularly get involved in various Church programs but it does merit a considerable amount of thankfulness on our part.

The Lord keeps his church ... and we should be thankful for that. We aren't Bible-believing Christians out of our own good ... we know that all too well. The Lord cares for his flock and we should be thankful that we are allowed to be a part of that flock as a result of his grace.

It still seems like a miracle that Christ selects his people from generation to generation and that, after 2,000 years, his Word is still proclaimed in thousands of churches and homes around the world. We try to remain "ever faithful, ever true" to his Word and we can only do that by grace, through faith.

Every church community consists of ... the body of believers, those who are gone astray, and those in the community who must yet be reached by the Word. That therefore results in a threefold ministry; to the "flock", to those under formal discipline, and to the community (evangelism).

Every church is run by God's grace (of course) but it usually centres around a core of people, and the church's effectiveness in carrying out its programs depends very largely on those core people ... those who are spiritually mature and who exhibit some form of leadership ability. A church is only as strong as its core members, those who attempt to be faithful and true to the Scriptures.

If that core is small, then all of the burdens of church leadership rest upon a few people; if that core is large, then there are many resources upon which the church can build and expand.

Ministers are exceedingly thankful when "good members" come into their church because it strengthens the core ... and therefore the flock. The entire church should be thankful when it is strengthened in this way for it makes the task of the church so much broader. The greater the talents, the greater the challenge to reach out with the Word.

Be thankful for those within your church and your family who remain true to God's Word. Be thankful also for those who use their God-given talents within the church to carry out its ministry.

Keith Knight

NEWSVIEWS

Keith Knight

Volunteers penetrate South America with the Gospel

Some 45 men and women will invade Ecuador from Nov. 15 to Dec. 15., as a team of lay evangelists going door to door with Christian witness. Called "Penetration '79" this is no package tour visiting the mission field. Participants are required to prepare for their offensive by studying basic Spanish and Ecuadorian culture, as well as by physical fitness training and Bible study.

Each person must raise $2,500 to cover his own travel and personal expense for the month, the literature he will distribute, and financial assistance for building new churches to be established as a result of the evangelism. Now that's dedication!

During this time of training, a group of Ecuadorian Christians is also preparing to work with them, using similar methods but substituting English study for Spanish. Three teams averaging 16 members, including an interpreter and a missionary, will work systematically through the cities of Loja, Quito and Guayaquil. Knocking on doors they plan to talk with residents about faith in Christ and invite them to local evangelistic services held each evening.

At the suggestion of Ecuador missionary leaders, the men will wear uniform dress. Women members of the team, five of them, will cook, do laundry, handle secretarial tasks, and contribute a specialized puppet ministry.

The work is sponsored by OMS International, formerly The Oriental Missionary Society, which is a non-denominational faith mission with work around the globe. It specialized in direct evangelism through the training of a national ministry, the establishment of self-governing and self-supporting churches, and the distribution of gospel literature.

Though this work is non-denominational — without the blessings and support of any one church — it nevertheless serves as an effective lay ministry to those parts of the world which have not yet heard of Christ's redeeming love.

There are dozens of organizations such as OMS International which carry on regular training programs for people like you and I, if we choose to become involved in this form of spreading the gospel.

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DATELINE: THE WORLD

Christian education in emerging Asia — Part 6

The average Roman Catholic finds the social justice rhetoric of church leaders often hard to distinguish from the communist line on the primacy of social justice. Many church members see the primary duty of the church as the guardian of the future life. Eternal life is the church's business and the problems of the world should be of little concern to the church. Private morality and not social ethics should be taught by the priests. Religion is otherworldly. It must not be engaged in social reform.

Roger Goulet wrote in the Philippines Free Press: "Jesus said, 'My kingdom is not of this world' and the church took it from there. Those who would shake the church out of her 'centuries-old lethargy' with regard to social as opposed to individual sin should realize that it was not lethargy but keen tactical judgment that kept the church silent in regard to Caesar's doings."

The well known publicist Bishop Fulton J. Sheen holds a similar position. He says that Christ is concerned only with individuals and not with social structures. He claims that our Lord never criticized Roman imperialism. He wrote in the Manila Daily Bulletin that Christ "left Roman coins jingling in subjugated pockets, alien politicians in domestic courts, Caesar's legions tramping in drill around his Father's temple."

The Philippine Catholic Church faces a tremendous shortage of priests. The Philippines had nearly the same number of priests in 1960 (3,239) that it had in 1898 (3,044) when the population was only one-fourth as large. This means a ratio of one priest to every 7,004 Roman Catholics. The clergy shortage is worse today. There are parishes of 20,000 souls or more with only one priest. About a third of the Roman Catholic priests are foreigners. Many of them come from Holland, Belgium, Germany, U.S. and Ireland. Though the priests are generally respected and the priesthood considered important, few Filipinos are willing to choose this vocation for themselves.

This shortage of priests has led to a minimum of services in the rural areas. Most barrios (villages) seldom see a priest and have mass only on special occasions. Religious education is virtually non-existent. The priest is too busy with funerals, weddings, celebrations of the mass and baptisms to have time to instruct youth in the basic doctrines of catholicism. The result is known as "folk-catholicism." The specific practices of the people vary greatly from the official teaching of the church. But folk catholicism is not only found in barrios. Many educated as well are its devotees.

Folk-catholicism is a type of compartmentalization. Christianity is not only believed, but the idea of ghosts and the powerful influence of evil spirits is also accepted. A Filipino said about the persistence of ancient beliefs in his own mother: "One of those who mentioned Kal-la is my own mother. Now my mother is as Christian as any woman I know, but yet when she gave vent to the emotion of grief, she spoke the idiom of our father's father and turned for assuagement to the pre-Spanish god. For Kal-la is the name of the old god of the underworld which our forefathers believed in. He and other gods, as well as fairies of our pagan past, still hover over our dark rural communities, occupying the dark trees, the rivers, the depth of the sea, the loneliness of the islands, the anthills, and the subconscious of our people."

Even the students of the scientific seventies haven't been able to entirely shake off the shackles of ancient Philippine beliefs and practices. A college teacher commented: "I found a group of students in a college class in literature heavily believing in superstition ... They could not understand how terribly inhibiting of spiritual growth superstition can be. They could not understand the 'unbeliever' who must be either a snob or a charlatan ... They must have felt I was betraying our old customs and traditions; or so their youthfully reproachful faces looked when I debunked their cherished beliefs in the old man of the mountains, the aswangs (witches), the mangkukulams (wizards)."

Many educated contemporary Roman Catholics compartmentalize religion and secular life-creating a special existence for the two. (Yet, the secular Roman Catholic Filipino also believes in the ancient spirits.) He talks about holy living, but at the same time he says that "business is business." The worker should be hired for the lowest possible wage. A little graft will

cont. see Asia on page 6.

Committee Netherlands Bazaar plans 20th Toronto event

The 10th Netherlands Bazaar will be held on Saturday, October 20th, 1979 in the Thornhill Community Centre, 7755 Bayview Avenue, Thornhill, Ont. As in years past this Bazaar, which is held only once every two years, will be a combined effort of business people and entire families to raise money to provide financial aid and other forms of assistance to Canadian families of Dutch extraction in Ontario stricken by illness or other misfortune.

The Committee "Netherlanlands Bazaar" is a non-profit and non-denominational Canadian registered charitable organization. The services of all workers are on a volunteer basis.

In the past 20 years, aid such as Christmas food parcels, has brought both welcome relief and moral support to many families. For example more than 400 food parcels have been distributed since the last Bazaar held in October, 1979 and financial aid has been given where necessary. The following amounts will tell you how much money has been spent in recent years on Christmas food parcels: December, 1979, $6,482.18; December, 1977, $7386.90; December, 1978, $9984.81.

Besides distributing food parcels and giving financial aid, 11 children were sent to camp. Your gift could take the form of making or baking something to be sold at the Bazaar. We are also delighted with financial donations, which are tax-deductable, and all financial donations can be sent to the treasurer: Mrs. Fenny Bloemink, 31 Cornerbrook Drive, Don Mills, Ont. M3A 1H5.

The Bazaar will be open from 11 a.m. - 9 p.m., October 20. Admission is free and there is ample parking. Come and enjoy the atmosphere of this truly Dutch community event; eat in the restaurant with typical Dutch delicacies, buy at the many booths, let your children enjoy the puppet show and game room.

So just arrive in great numbers to make this day a success for everyone concerned, because your dollars spent at The Netherlands Bazaar will bring a RAY OF SUNSHINE to a family in need.

If you have any questions about the activities, or where to bring your saleable items, please call any one of the following committee members: Wil Braaksma 625-8811 (during the day) and 741-1464 (after 6 p.m.) Til Coopman 244-9867, Ge Spaans 297-4321, Elly Zwart 294-2731 or write to: Committee "Netherlands Bazaar", 15 Pavillion St., Unionville, L3R 1N8.

Ge Spaans
Secretary

A door closed and a door of hope opened

by Norm Slothouber

Sunday, July 22, 1979 at 10:30 a.m. The congregation of the Waterloo CRC meets for worship in the auditorium of Conrad Grebel College on the University of Waterloo campus. Host elder for the day, Chris Radder welcomes the many guests and visitors that are all introduced to the congregation. Guests from far away places — Vancouver, B.C., The Netherlands, and from some 20 places in between.

Sunday morning worship is a festive occasion and how much more festive and joyful it is when shared with so many guests! The final introduction is for Dr. Remkes Kooistra, home missionary — campus chaplain and associate pastor, who is welcomed to the pulpit, to leading the congregation in worship and to preaching the Word.

This is SEE Sunday for the congregation, the day of the first Sunday Evening Event in Waterloo Park. Two SEE's are planned for this summer. Today's theme is "Hope" and the theme for August 26 will be "Love". The SEE is an event of Outreach in song and spoken messages of Christian hope and love to the public in the park. The congregation has spent much effort in planning for this SEE. This Sunday morning service is also a preparation for service for SEE. The theme for this service is The door of hope. The door of hope that is opened in the valley of Achor (Hosea 2: 15b) is for the congregation a message of assurance, comfort and rededication. During this service of preparation the congregation sings six of the SEE songs from the special songsheet.

At 5 p.m. the SEE participants meet for a final rehearsal. For about 20 minutes some of the songs are rehearsed and then the two dozen people of this group form a circle, for the real purpose of this final preparatory is prayer. After listening to parts of 2 Thessalonians 2 and 3 each of the group in turn prays for the Lord's help and guidance, for the leading of his Spirit, for accepting the SEE and for touching the hearts of those especially who may be reached with his message for the first time. The Spirit moves, and fills, and leads.

Then the group is off to Waterloo Park's Centennial Bandshell, five minutes away, where many members of the Kitchener and Waterloo congregations have already gathered. The choir assembles under the inspiring leadership of Barb Timmerman and with the solid support of guitarists Betty DeHaan, Betty Kamminga, Hank Ligterink, Tom Timmerman and Jeanette VanderLoo.

Peter Baelde has preceded the group with amplifiers, speakers, mikes, the works and a staff member of the park is attempting to open the door of the bandshell facility to provide access to power. "Attempting" is the right word. Half a dozen people attempt during the next 30 minutes, trying every one of 60 keys, to open the door. No success! Giving up hope of ever getting the door opened, the host asks the people! to move a little closer, a little closer, a little closer, a little closer ... and the SEE continues without electronic amplification. And all that, standing in the shadow of that most reputable school of engineering — the University of Waterloo. Meanwhile the choir triples its efforts and makes up in enthusiasm what it lacks in volume and power. In this "hopeless" situation Dr. Kooistra delivers the Lord's message of hope.

"Not by military might or by your own strength, but by my spirit". The Spirit works! He uses the humble effort of hearts and hands and mouths to edify God's people. More than that, he moves Sunday evening visitors to the park to move closer, to stop and to listen and to hear out the messages in song and word, to accept the song — and information sheets handed out by Betty Hoekstra, Henry Schenkel, Hank VanderLoo and Fenny Zwygers, and even to engage in conversation. All were encouraged by the testimonies of Norm Beers, Harry Langendoen and Peter DeGroot and by the participation of elders Richard Dykstra (Kitchener) and Chris Radder (Waterloo) in reading the Scriptures. A blessing for all was dispensed by Rev. Peter Breedveld (Kitchener) in his words of prayer and in giving God's benediction.

And then the choir sang, and sang, and sang some more .... while prayer continues for those who heard, and came and stood before the "open door of hope."

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Church Page

Reflective moments in church history

The Council of the Christian Reformed Churches in Canada hopes to meet in Calgary in November, to discuss matters of mutual concern to all our Canadian Churches. Prior to the meeting of Council there will be an open and public meeting to discuss the state and shape of our denomination. The following questionnaire has been mailed to all consistories. The heading is: "Whence? Where? Whereto? and asks the following questions.

- Do you feel your congregation has grown since its beginnings? Please list, in order of their importance, the things that helped the growing. Please list the factors that slowed down the growth.
- Does your consistory have goals for your congregation and community for the next five years or so? Which are the more important goals? How did consistory come to adopt these goals?
- Which current developments in your congregation and community will be helpful in reaching these goals? Which trends of thought and practise may hinder your congregation from reaching these goals?
- Is consistory taking steps to realize its ideals? If yes, please list these steps.
- In what way does your congregation open up the meaning of Christ's redemption to Canadian society? Please describe the extent of this ministry. How does consistory support the congregation in this work?
- For what reasons does consistory wish that our churches continue in Canada? Please list in order of importance.
- How would you like the Chr. Reformed Church to function in Canada 25 years from now?
- Your additional comments for the benefit of the Conferenand the churches.

Mountainview Chr. Ref. Church
Grimsby, Ontario

A Christian high school for Smithville?

A special meeting will be held on Thursday, at 8:00 p.m. in the Smithville Christian Reformed Church regarding a Christian High School in the Smithville area. The Board would like to meet with the parents of high school students, parents of children who will be ready for high school within a few years and all those living in the Smithville area who are interested in Christian secondary education. A definite proposal will be made with an explanation on courses to be taught, budget matters, tuition fees, and goals for the drive. If the response is negative, it will mean the end of our planning. A lukewarm attitude has the same effect, and will tell us not to carry on.

Mountainview Chr. Ref. Church
Grimsby, Ontario

Will classis Eastern Canada join up?

The council of Christian Reformed Churches in Canada is scheduled to meet in Calgary Alberta on November 6th. Only Classis Eastern Canada so far has not joined that Council. They will however decide on this matter in their September classis meeting. Our prayers are requested for a favourable decision. It may be good to mention here that this Council is putting much pressure on our federal government to speed up entry of overseas refugees.

Chr. Ref. Church
Waterloo, Ontario

In memory of the foreign service

We received a letter from Paul and Dorothy Meyerink, our missionaries to Mexico. Dorothy wrote that Paul, after the operation for a tumor in the brain, was left with double vision and a weak right hand and leg. Two weeks ago when he was discharged from the hospital, Paul had breathing difficulties and a blood clot was found in his right lung. He has now returned home again and is recovering slowly. We urge you to write them or send a card. Their address is Paul and Dorothy Meyerink, c/o Mrs. Laura Dickens, R1, Franklinville, New York, USA. 14737.

First Reformed Church
Chatham, Ontario

Letter from Janny, our witness in Mexico

Here in Tenosique the people are very friendly and expressive. The church in which we are working has about 40 regular members and many, many children. They hold a service every night except for Saturdays. Coba and I teach Vacation Bible School (all in Spanish) to about 50-60 children. Half of them do not belong to the church or a Christian family, so the class tends to get rowdy sometimes. We hold classes from 9-12 every day except Saturday and Sunday. We also participate in the services at night either by singing or reading some verses from the Bible. They have already asked Coba to preach one of these evenings.

We're very busy because we have our meals with a different family each day. It takes time to visit the families. So in the mornings we teach VBS and in the afternoons we do our Bible study of Acts and do the book reports that are required for the Reformed Bible College. In between we prepare our lessons and write letters. We sleep and do our work at one house of an older couple.

The weather here is very warm — about 110 or 100 degrees — and this isn't even the warmest season! At night we sleep in hammocks which are very comfortable.

The Van Halsemas and Diemers visited us on the 21st of August so that was a refreshing change.

With only three weeks of Spanish, I find it very hard to fit in. I understand a lot more than I can speak. But one thing that I'm grateful for is that kids will always be kids! We can relate very well even though I can't speak Spanish very well. When classes are finished they all kiss me goodbye. Many have invited us to their houses too.

I really have to fight against getting discouraged about understanding and relating to the people here. I usually pick up words in a conversation and get the general drift of the talk. Thank you for all your prayers for me and all of STS (Summer Training Session of the Reformed Bible College).

I'm in very good health and if the people continue to feed us the way they are doing now, I might even gain a few pounds. I don't know if I'll be able to write again before we come back. We have an exam on Acts in Mexico City after our field training assignments, so I should really study for that too. God bless you and I look forward to seeing you again. Take care.

Love, Janny,
Tenosique, Mexico

Mountainview Chr. Ref. Church
Grimsby, Ontario

Pastoral Pondering

In view of shrinking family budgets

Economic pressures can threaten us. We see a shrinking dollar, rising prices and more unemployment. Yes, the pressures are real enough. We certainly cannot play ostrich, acting as if we didn't see it. But when economic pressures makes our faith in God's providence shrink, we are looking at some deep spiritual problems. Is it not just possible that these economic pressures may be good for the church? Could it be that God wants our high standard of living to come down a bit? Too many people have become so comfortable materially that it leaves less and less room for God in their lives. With all our fears about shrinking resources, very few of us have done any substantial sacrificing yet. Perhaps we fear that we might have to give up a few of the luxuries that we cherish too much. If that should be necessary, then, hopefully, we will not blame the church and the Christian school for such personal cutbacks. The church and the Christian school are not among our liabilities but among our assets; these are not burdens to us but blessings. That is the last place where you start cutting back. Maybe the economic pressures will help us to draw closer to God again and serve our spiritual well-being. Isn't that worth praying for as we continue to bring our gifts with gladness?

Rev. A.A. van Geest
Ebenezer Chr. Ref. Church
Trenton, Ontaric

How firm a foundation?

Who me? you ask. Yes you. Come join us for an adult education class, "A place to stand," a study of the ecumenical creeds and the Reformed Confessions. This is a brand new course and it promises to be stimulating, interesting and educational.

In a day with many denominations, religions, cults and movements, and a time when we are bombarded with fundamentalistic, charismatic, liberal, dispensational, non-Christian, pagan and secular ideas — to mention just a few — it is important that we know where we stand as Reformed Christians who have a confessional grounding in the Word of God.

Maybe you don't know what some of these terms used mean, but you have been exposed to ideas that come out of each camp. Maybe you have been attracted by them. But can you judge the ideas by God's Word?

Our confessions which come out of the struggles of the church against sword and heresy are surprisingly (or maybe not so surprisingly) very hopeful guides in the spritual discernment of our day.

"A Place to Stand aims to help you develop your faith and your confession by a study of the ecumenical creeds and the Reformed Confessions, to give you a solid place to stand in the confused and confusing world of our day.

Rev. P. Stel
Maranatha Chr. Ref. Church York, Ontario

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Through our services many people have been successful in finding a marriage partner.
For more information, please write to:

P.O. Box 488
Willowdale, Ont.
M2N 5T2

Church News

Christian Reformed

Called

— to Lethbridge (Maranatha), Alta., Rev. Gordon Pols of Edmonton (West End). Alta.

— to Kalamazoo (Second), Mich, Rev. John Hellinga of Guelph, Ont.

Declined

— to Pease, Minn., Rev. Henry Wildeboer of Calgary, Alta.

Accepted

— to Fruitland, Ont., Rev. John de Vries, former prison chaplain, Laval, Que.

— Brantford (Shalom), Ont., Rev. John Jongsma of Mount Hamilton, Ont.

— to Niagara Falls, Ont., Candidate Lammert Tenyenhuis of Brockville, Ont.

New clerks

Exeter, Ont. — Albert Hummel, R.R. 1, Hay, Ont. N0M 1W0

Grimsby, Ont. — Edward N. Zwart, 3 Douglas Ave., Grimsby, Ont. L3M 1E3

Stratford, Ont. — Lavert Laarman, R.R. 2, Stratford, Ont. N5A 6S3

Church name changed

Recently, the Community Reformed Church (affiliated with the Christian Reformed Church) in Camrose, Alta., has changed its name to the Camrose Christian Reformed Church. The church is located at 4706 - 56 St., Camrose. All correspondence for the church can be mailed to Box 1195, Camrose, Alta. The congregation is presently without a minister but is under the direction of a steering committee.

Canadian Council

The Council of the Christian Reformed Churches in Canada will be held Nov. 6 and days following in the Calgary (First), Alta. church. In addition to matters of a routine nature, the Council will look at the future of the denomination in Canada. A minister, elder and deacon from each classis will take part as delegates to the Council.

Politics

Teaching christian citizenship

by Ben Vandezande

I was speaking to a class of grade 12 students in a christian high school about the need for a christian approach to politics. In just a few months these young people would be graduates, of voting age and many would be looking for a job.

It was certainly a setting appropriate to making my opening statement, "Developing your citizenship, your views on politics and government is just as important as dating and marriage!" Yet, as I looked around the group there were looks of disbelief, disgust, and doubt. I think they were restraining their outright laughter out of respect for me.

To be honest, I made that statement because I knew they would find it ridiculous. And yet I firmly believe it to be true.

As parents, we are concerned about our children's education and development in so many areas. There have been discussions on their intellectual development and the need for getting an education to get a good job. We have come to see an improved attitude to the need for physical education in our schools and so gymnasia are built so that our children learn more than how to play soccer. We are slowly putting an emphasis on music and art as essential to the program and not just "a frill on the garment." Even emotional development is starting to get its due so that we realize emotions grow too.

It has been good to see the unfolding of the various sides of life in this way. Clearly, in the Reformed community, we are wrestling with theology which talks about man being created in the image of God with each part of him to be praising to God.

Education of our growth is more than job training to have a better life. These other elements are basic to our children's education.

Just as important

We have had, and still have, big discussions about sex education in the home, school and church. Many have seen the responsibility for sex education to start in the home and that the school and church have their own specific contribution to make. And so sex education programs are set up. Hopefully, that is not done in a course or a certain time of the day but it is spread throughout the curriculum.

Each of us can remember being involved in deep discussion on sex education who should do it, how, when, etc. There have even been heated arguments about it.

And yet I wonder how many

"Developing your citizenship, your views on politics and government is just as important as dating and marriage!"

times we have been deeply involved in a discussion of the political education of our youth? Have you ever been at a P.T.A. meeting where questions were raised about this? Has a school ever been under fire for doing political/citizenship education according to wrong standards? My guess is that the problem rarely comes up. For most of us as long as the teacher is not Communist we have learned to be content with anything else. And yet the development of our children's citizenship is as important as their development in other areas.

A whole generation

That grade 12 class can't be blamed for snickering at that statement. The point is not to blame the parents, the teachers or the ministers for their lack of political education. Rather, let's take a long hard look at our children's political education this year.

Perhaps the following suggestions can get the discussion started: 1) Make specific steps to include citizenship education in the home; 2) Ask the school your child attends to share their efforts and plans for developing a political education program; 3) Start a discussion in your community about what should be included in a political education program; 4) Look at the church's education program to see whether it includes discussions about the biblical direction for citizenship.

I do not assume that nothing is being done. Many people in homes, schools and churches are working to fill the gap. But even here, we must ask whether the political direction they are given is Biblical.

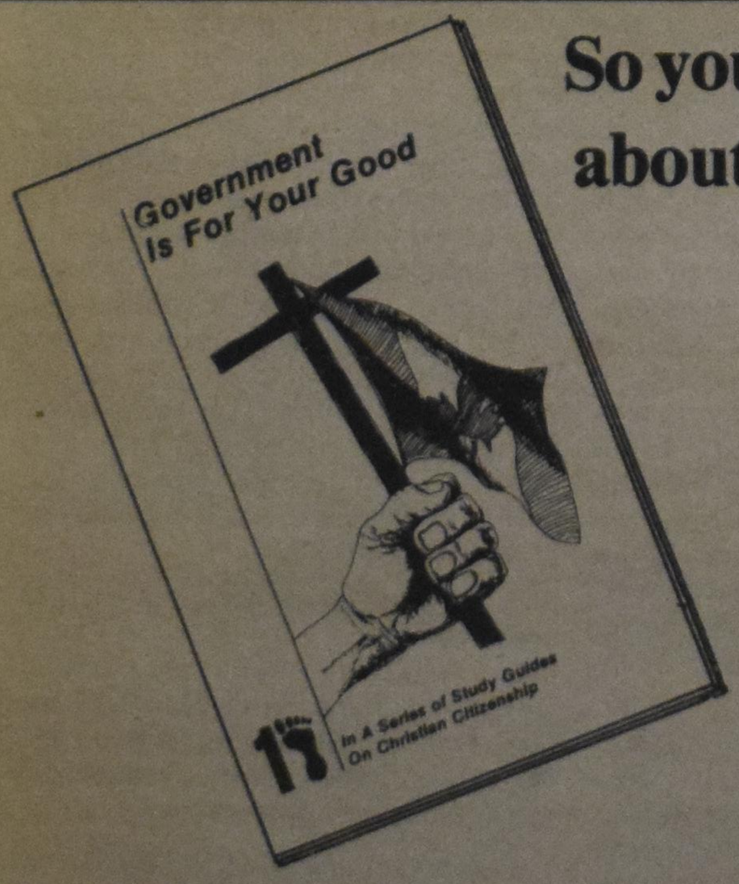
Don't get me wrong. A biblical direction for our political education is as tough to come by as direction for any other kind of education. But we can't be satisfied with making little conservatives, liberals or n.d.p.'ers out of our youth. Neither can we assume that anything besides Communism is O.K. We wouldn't be satisfied with less in sex education. We may not be satisified with less in politics

It might be good to follow some of the same principles for political education that we have in sex education: i.e.) politics is part of all of our lives, it should be taught by more than the home but it should start there; the best teacher is a good example; the school should not isolate in one course but deal with it where it comes up (science, English, history, math, etc.); it should reflect an awareness of where the community is at; and it should be specific and concrete — not idealized beyond reach.

My closing words to the grade 12 class were: "I hope and I pray that I don't get the same reaction from your children on the importance of a christian citizenship." It may take a generation to get that built into our lives. That's alright.

Some days I dream of going around to a group of high school students in the year 2,000 and saying "Developing your views on dating and marriage and working on them is just as important as developing your politics and citizenship!"

That's one speech I would love to make.



So you want to learn about politics?

Do you feel like you don't know much about politics? Do you often feel you don't know where to begin your study and action as a citizen? Do you want to develop a perspective on a Christian approach to politics but you don't understand the books people suggest you read? Are you looking for study material on politics for your study group?

This study action guide "Government is for your Good" was written to be an answer to all of these questions. At least there are the four most common problems that I have run into in the past years. So I launched into writing a study guide that would be informative, a beginning, building a perspective, and a useful booklet for existing groups.

As the author, and the first reviewer of this 40 page booklet, I would say the four goals are met but not without failings. But I offer you an invitation. Use this study guide as a springboard for your political education, not as the final standard.

It is divided into four chapters: 1) *Politics is our business*: How we are involved politically already, how we could be involved, and what that means for our personal lives. 2) *Our Biblical Calling*: A biblical view of society, justice and the relationship between citizen and government is discussed. 3) *Building in justice*: Describes how injustice and justice is built into institutions in the Bible and in our life today. Also, what should the place of the state be in very concrete issues in our lives. 4) *Do Justice, Love mercy:* A description of how we can act more justly, as well as how to deal with complex issues to gain understanding and know what government and we as citizens could do.

Each chapter includes concrete suggestions for action and discussion. Also, George Langbroek had done some charcoal drawings to improve the appearance of the booklet.

Those of you who read this page regularly recognize that this booklet is written in the hope that we take a few more steps in developing a Christian political movement at the grass roots level.

For your copy, send $2.00 to Ben Vandezande, 100 St. Paul St., St. Catharines, L2R 3M2. Bulk rates are available for orders of 10 or more.

An energetic idea

Do you ever get frustrated with the avalanche of energy-related news that comes our way every day? I do. It is very difficult to piece it all together in some kind of sensible whole. That is why I was attracted to a proposal made on News Journal by Bud Riley (on CJRT-FM).

He reported on a decision by the Dutch government to spend the next two years on an intensive national debate on the future of energy for that country. Every person would be given a chance to study, share and discuss the energy options for the next 20 years. In that way some concensus would hopefully emerge. At least people would have a clearer view of the options.

In order to provide some meaningful discussion material, the government is urging every group from any level of society to prepare submissions on energy problems, possibilities and options for the future. The government would subsidize research by groups that did not have their own research money. The first year would be spent researching, preparing reports, setting up the structure for local discussion, preparing informative material and establishing a network through which concensus would be worked out.

During the second year this entire network would swing into gear. The focus for a year would be on discussions at many levels of society on energy options. There would be a heavy emphasis on making all printed material easy to digest. Also the government agency would see to it that the various views are clearly represented.

By this process most people would have opportunity to get a clearer picture of the energy options as well as participate in deciding it.

Such an effort is not fool proof. It can easily be abused. The timespan of two years is short for doing any in-depth research. Also European countries are more familiar with having a variety of public interest groups debate from their own set of priricipies.

And yet, such a debate on a national or even provincial level can only do a lot to sort our present energy confusion.

Asia cont. from page 2.

go a long way to expidite business transactions. This split-level thinking explains, in some measure, the frequent cases of corruption in the Philippines, social injustice and exploitation in a so-called Christian nation.

Religious orders operate private schools. Only the rich can afford them, but they do provide education at a responsible academic level. There is a marked difference between the schools for the poor and the rich. Rich children are driven to their elementary schools by their chauffeurs. These kids don't even carry their own schoolbags. They are carried for them by either their chauffeur or their personal maid.

At all levels the Roman Catholic schools operate with the nature-grace scheme. Religion classes are taught, religious rituals are observed, but the curriculum is secular.

The Philippines has 12 Roman Catholic universities. San Carlos in Cebu and Santo Tomas in Manila are the two oldest. San Carlos was established in 1595 by the Jesuits. In 1935 it was taken over by the Society of the Divine Word and university status was achieved in 1948.

Santo Tomas was founded by the Superiors of the Dominican Province of the Most Holy Rosary in 1611. It was raised by Pope Innocent X to the rank of a university in 1645. It was placed under royal patronage in 1680 by Charles II. In 1902, Pope Leo XIII bestowed upon the university the title Pontifical. Santo Tomas is the only Pontifical university of the Philippines and the Far East. Catholics from all over Asia attend Santo Tomas as it offers an excellent education and a wide spectrum of courses.

Why did the Spanish establish universities? Spanish education was almost entirely under the direction of the friars. Education was seen as a means to substitute the pre-Christian Malay civilization with the Spanish-Christian civilization. The friars saw no difference between Christianization and Hispanization.

The Philippine Roman Catholic universities have broken with their colonial past. They desire a positive role in the formation of the Philippine nation. The 1978-1979 Prospectus of Santo Tomas say: "The Catholic University according to Gaudium et Spec should be a meeting place among cultures, a place of encounter, dialogue, and exchange of culture in order 'to enable society to be responsible for and to promote the spiritual and moral maturity of the human race.'"

Roman Catholic education in the Philippines is in the midst of the throes of change. It is drinking deeply from the wells of secularism, while the students are still influenced by ancient Philippine Malay beliefs and practices.

Vietnam
April 75 to now

Impression

Your hand beat your head,
Your footsteps were slowed,
Your countenance bled
Upon curves in the road.
The wailing was loud,
Small corpses were held,
within a great crowd
From whom there then welled
Of Rachel, her tears,
Her weeping, her cry,
Oh God, all these years,
Oh God, tell me why
Your hand beat your head,
You rocked to and fro,
With grief for the dead,
Unspeakable woe.
A dozen small feet,
With blanket a shroud,
Their rest now complete
Away from the crowd.
God, God can this be?
I ran up the stair
And faintly could see
So calm, unaware,
My children, my blood.

C. Farenhorst Praamsma

Ministry to Muslims

Reports continue to come in from the dry season evangelism campaign in Nigeria. This campaign was carried on almost exclusively by the Nigerian Christians who are members of the Christian Reformed Church of Nigeria. Three trucks, 44 bicycles and 7 motorcycles were loaned for the volunteers to use. Latest news is the great outreach made to the nomadic cow herders of the Fulani tribe. These Fulani are Muslims who have resisted the gospel for so long.

The Committee for Women in the Christian Reformed Church invites contact with women and men who believe in the full and equal participation of women in the life and work of the church. Write Joan Flikkema, CWCRC Chairperson, 1060 Cherrywood Lane NE, Grand Rapids, Michigan, USA 49505. Phone (616) 456-1813.

by Ralph Heynen

PASTORAL COUNSELLING

Goal-centered living

Several years ago a man in Cincinnati invented a box that does absolutely nothing. It's a neatly constructed and well polished box about 5" long by 3" wide and 4" high. On top of the box is a shiney switch that is set at "Off". When it is turned to "On" the box shakes and gears begin to grind and after a while the lid opens and a gadget turns the switch back to "Off". The box does absolutely nothing. The inventor has not been able to explain why several thousand people bought this box for over $5.00. It was a sell-out in Washington, D.C. It has been purchased by a number of scientists, doctors, and engineers. It became fashionable to have this thing on your desk. One doctor stated that he found it helpful when he became bored and turned on the box. It gave him a feeling that most of his problems were being churned up in that box. Even though this box did nothing positive, people could read all kinds of things into it.

In more recent years people have found the idea of pet rocks rather fashionable. Many people laid out some of their hard earned dollars for a piece of rock. It had no value and it did nothing and yet you found them on the desks of executives. It was an indication of the aimlessness of many lives. It shows the kind of values by which people live.

The magical word today is success. No matter what field you are in today you ought to be successful. We even talk today about successful preachers or we think in terms of a successful businessman or a successful politician, lawyer, or doctor. Turn where you will, people are looking for successful people. You can find many books on how to become successful. There's an organization that centres around successful living. But what is success?

Success, for example, in business means that you've been able to beat out your competitors or you've been able to accomplish certain things so that you have built up your business. I'm not quite sure what it means to be a successful preacher. It may mean that your church builds up or that the budget increases or that you have led a certain number of people to Christ. But when you think in terms of success, it may very well be that we simply hold our own and yet we are successful.

Besides this, there are a lot of successful people who are not a success withing themselves. Throughout my years at Pine Rest I have seen many people who are successful failures. They had accomplished a great deal and had amassed a fortune or built a good business but they could not control themselves or within their own inner life there was that sense of insecurity or there was the feeling that they were not successful as individuals.

You often meet people who say, "I've been very successful in my work and I've accomplished a great deal as far as my profession is concerned, but I have not been successful as a husband or as a father. I have not been successful in my personal life."

I've often been struck by the fact that many people just don't know what kinds of goals they have and what their ideals and purposes are in life. They live day by day and year by year and struggle along in certain drab monotony and they never seem to reach any higher goals than just where they are today.

We're spending the winter in Arizona in an adult travel resort. An adult means that you are over 45. They do not encourage children and they do allow small pets but no children. Next to us in a trailer which is far more beautiful than ours is a couple who have been "successful" in building a business and amassing some money. Now at 65 they have decided to retire. They thought it was about time to quit and take it easy. He is in his home and has very little to do. His wife says he is a nuisance around the house and I can see why he is. He is bored. No man can really be happy that way because each day is one dull, monotonous succession of hours. He really has nothing to get up for in the morning and so he has very little incentive for living.

It's rather pathetic to see a number of people like this who spend their winter here. They spent their time playing cards or shuffleboard then they go home and pick up the mail and they take their nap. Then later they go play cards again or go out to dinner, but life seems to be so empty. If you had asked them, "What goal or what purpose do you have in this year," you would find that the answer was that they want to continue to go on in this way and they hope for many years to come. It would be far better for them if they had something more constructive to do.

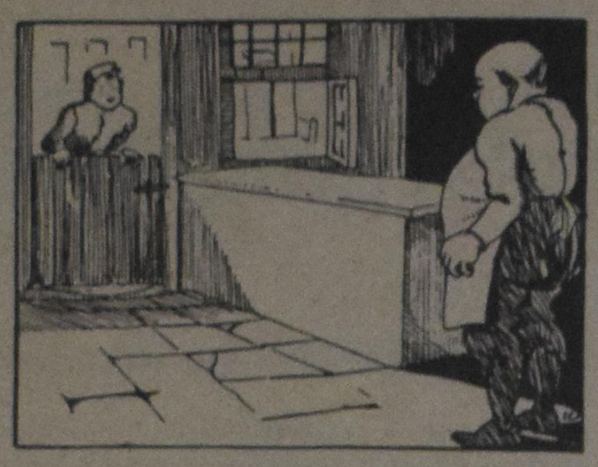
I know of women who have lost their husbands and I've often seen them during the years that I was at Pine Rest — they are lonely people. I find it so important when we look ahead and that we set goals for ourselves. No, they don't have to be big goals like climbing a mountain or making a trip around the world or doing something that is so strange and impossible, but what do you really plan to do with your life this year? What do you hope to accomplish in this coming year or the next few years or the next five or ten years as long as the Lord allows you to live here? If you don't have an answer for this, I feel sorry for you because, after all, you don't have anything towards which you are moving. It simply means that, if you do accomplish something, it has very little meaning for you because you haven't been able to live in anticipation of reaching such a goal.

In our age, goals are often hard to come by. It's hard for us to determine exactly what we would like to do or what we would like to be, but may I offer a few suggestions. I believe that for one thing we should think in terms of growth and development as a goal for living.

Find something that's of value and of interest to you and in this way you can reach toward some goal, but above all set as a goal that you're going to grow and do something that you didn't do last year, and you're going to be something that you were not last year because that's why we climb and grow and develop and become stronger as children of God. I encourage you to face the next year in that spirit. Then you don't face the year with dread and fear or look at it as just a succession of another 365 days, but you will be constantly reaching toward something higher, something better. That takes the gloom out of life. It makes you live positively, constructively and optimistically.

The Adventures of the Jolly Baker

by W.G. Vandehulst



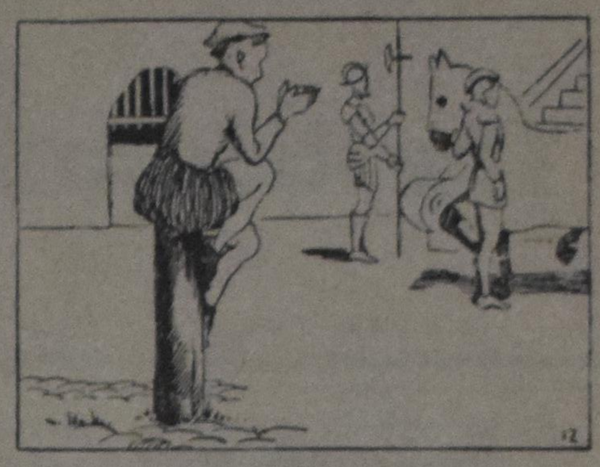
9. Lanky Lou had seen and heard everything. When Baker Bumble had bowed so deeply, he had bowed right along. And when the fat baker hurried back into his store, Lou began to hurry into the store after him. Mmm, fresh, tasty, gleaming raisin buns! Scrumptious! Lou's mouth was already watering. But the half-door banged shut in front of him and Lou had to stay outside. He could only stand at the door and look in.

He said, "Wow, Baker Bumble, you get to make raisin buns for the King! And not that cranky royal chef. Aren't you glad?" And then he quickly added, "Could I have one too, please? Just one?"

10. Lanky Lou put on a woebegone face, hanging his head to one side, just as Nero had done, and he wheedled again in his friendliest voice, "I bet you'll become famous. Couldn't you make me one too? Just one?"

The fat baker turned around. He looked at Lou leaning over the door and the wrinkle over his nose began to grow deeper and angrier, but . . . suddenly he smiled at the boy and said, "Well, of course, my boy. I'll see that you get one. Just come back when they're done. I'll save a nice big one for you. Whether I make a hundred or a hundred and one makes no difference to me."

But a mischievous glint sparkled in Baker Bumble's eyes.



11. Lanky Lou raced off. Soon he would be back. Baker Bumble had promised him a raisin bun. The baker had sure been friendly! Not at all stuck up, even though he had been asked to make raisin buns for the King. He sure was a fine fellow!

Happily Lou raced after the procession of royal chefs. All the palace chefs together couldn't make raisin buns as good as Baker Bumble made all alone. Lou saw the proud procession climbing the marble steps of the palace, the Supreme Royal Chef proudly in the lead.

He thought, "What are you so proud about? My baker is the best, greatest baker in the kingdom."

12. Gruff soldiers with long halberds chased Lou away from the palace steps, for a number of grand coaches were approaching. They stopped in front of the palace, and many splendidly dressed ladies and gentlemen climbed out, as well as generals in glittering uniforms. They all gracefully mounted the palace steps between the soldiers with their halberds.

Lou sat on a post smiling to himself. He thought, "So you're all going to the King's party to eat raisin buns, eh? But I'm going to get one too. Ha-ha-ha! And mine is going to be a big one—maybe the biggest one of all. And it will still be warm from the oven. Mmm, I can't wait!"

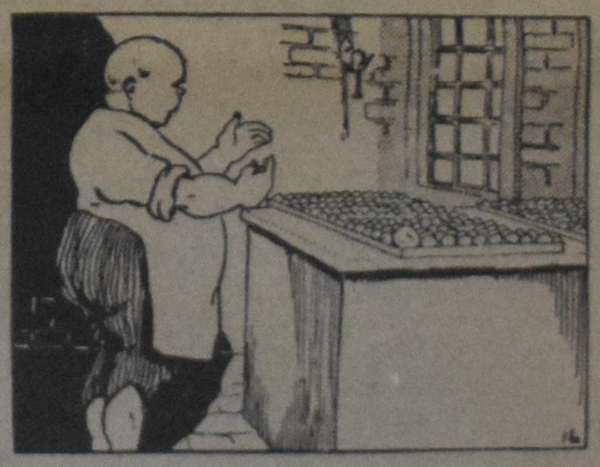
13. Baker Bumble was busy—very, very busy. One hundred raisin buns for the King! His round, red cheeks glowed with heat and happiness. They had to be good—the best he had ever made. He would put his heart and soul into them.

Into the balls of dough he rolled butter and raisins and almonds and candied lemon peel and sugar and vanilla and many more delicious things. His tall, skinny wife, who always looked as if she had a toothache, he chased out of the shop into the house. And all the neighbors who stopped to chat at the door, he chased off the sidewalk. He had work to do—lots of it!

14. Suddenly he remembered lanky Lou and the poor dog he had tricked so cruelly. And suddenly the mischievous glint again sparkled in his friendly eyes.

"Yes, that's what I'll do! I'll fix that selfish cheapskate. I'll teach him to tease animals. Ha-ha! That's what I'll do!"

The fat baker was searching for something. Near the oven lay some wood. Maybe he'd find it there. He didn't want a small, smooth one, but a big one—one that was wide open. Yes, there was one. Ah, beautiful!



15. What was Baker Bumble searching for in the wood near the oven? For a pine cone—a pine cone with its scales wide open. It had been lying against the oven and in the heat its scales had opened wider and wider. It looked like an angry porcupine with dull quills. It was a very large pine cone, the largest one the baker could find.

"Just wait, you lanky lout: I promised you the biggest one of all, and that's what you'll get. You deserve it.

"I'd better hurry. I must not be late. These buns are for the King." The baker's round cheeks glowed with merriment.

16. The lovely balls of dough—one hundred of them—were ready, spread on two huge, metal trays. Now they had to go into the oven until they were golden brown and crackling with flavor. Then the King would be happy.

But first number hundred-and-one.

What was Baker Bumble doing? He was wrapping the large, prickly pine cone in a thin layer of dough. Then he laid the large ball in a corner of the tray to be baked along with the others.

"Ha-ha-ha! Won't Lou be surprised. Just like a rock in a sausage skin." Baker Bumble slapped his fat baker's belly in glee. "Ha-ha-ha!"

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The Reformed Churches: enlarging their witness

by Howard G. Hageman

Dr. Hageman is president of New Brunswick (New Jersey) Theological Seminary.

The churches that bear the name "Reformed" are only a fraction of the churches in this country that represent the Reformed tradition. It is one of the curiosities of that tradition in the U.S. and Canada that, while Baptists are always called Baptists and Methodists are always called Methodists, many Reformed Christians are called Presbyterians! The difference, of course, goes back to the place of origin. Though both groupings belong to the Reformed family, the Presbyterian churches look to Great Britain for their beginnings, while the churches that are called Reformed had their origin in a variety of countries on the continent of Europe.

Two denominations in the U.S. and Canada include "Reformed" in their titles today — the Reformed Church in America and the Christian Reformed Church. Both look to the Netherlands as the country of their origin, though in different ways. The Reformed Church in America, which celebrated its 350th anniversary in 1978, goes back to the earliest colonial times when New York was New Amsterdam; in addition, it has been enriched and enlarged by many immigrants from the Netherlands in the 19th century. The Christian Reformed Church was made up almost totally of 19th and 20th century immigrants from the Netherlands who represented a division that took place in the Reformed Church there in 1834.

By American standards, both churches are small. The total membership of the Reformed Church in America is 360,000, and that of the Christian Reformed Church is 288,000 — far less than 1 million in total. Over 25 per cent of the CRC's membership is in Canada, where that church has ministered extensively to Dutch immigrants since World War II. While there are a few RCA congregations in Canada they represent only a tiny fraction of the denomination's total membership.

Ecumenical considerations

Perhaps the best way to begin discussing the future of these churches is to consider their relationships with each other. Though closely related historically and theologically, they have had very different ecumenical histories. As one of the oldest American denominations (and one of the strongest in two of the original 13 colonies), the Reformed Church in America has always had an ecumenical posture, dating back to the early United Missionary Societies. It was an original member of the Federal Council of Churches, and of the National and World councils.

Despite this history of ecumenical openness, however, the RCA has had a consistent record of refusing to combine with other denominations in organic union, beginning with the old northern Presbyterian Church in 1879, followed by the then Reformed Church in the United States (now part of the United Church of Christ) in 1889, the former United Presbyterian Church in 1949 and, most recently, the southern Presbyterian Church in 1969. From this record it should be abundantly clear that while it in no way rejects a posture of ecumenical cooperation, the Reformed Church in America is nonetheless unwilling to surrender its denominational identity.

The Christian Reformed Church, on the other hand, has followed a much more isolationist course from its beginnings in this country in 1857. Though it has from time to time looked favorably in some conservative alliances, it has eschewed joining either the National or the World Council of Churches, seeking fellowship rather with groups like the Orthodox Presbyterian Church or, more recently, with the new Presbyterian Church in America.

Within this decade, however, the two Reformed churches have begun conversations with each other. Not surprisingly, these talks have been disconcerting to the liberal wing of the RCA, which sees in them the threat of a church locked into Reformed confessional orthodoxy. The conversations have been equally distressing to the conservative wing of the CRC, which sees any cooperation with the RCA as leading to all the evils of participation in mainstream American Protestantism. But a strong middle group in each denomination has insisted that the two churches must address themselves seriously to the schism which has marred the lives of both for more than a century.

It would be impossible to predict where these conversations may lead. Probably no organic merger will take place within the next decade; many stubborn problems still must be resolved. But there is no doubt that talks will continue with greater seriousness. Instead of seeking ways in which they can react to each other — the pattern of the past — the two denominations should in the coming decade seek increasing areas of cooperation. It would be foolish to predict exactly what areas those may turn out to be, but it would be equally unwise not to point out a growing pattern of walking together for the future of the two churches.

Growth, decline and stagnation

During the past few years neither denomination has grown; both have stagnated. At an earlier period the Christian Reformed Church enjoyed a pattern of growth, but it seems to have been the result of heavy Dutch immigration to Canada; the rise leveled off when the immigration ceased. Despite protests to the contrary, neither church has yet discovered how to break out of its ghetto. In the case of the CRC and the midwestern section of the RCA, church growth has been largely a matter of remaining within areas where the denominations have had historic roots.

In the RCA there have been some recent exceptions to this traditional pattern. One is the development of a sizable number of Hispanic (and, to a lesser degree, black) congregations in northeastern urban areas like Brooklyn, the Bronx, Newark and Hudson County, New Jersey, which once were centers of traditional Reformed Church strength. The usual pattern of church flight from these areas seems to have been arrested as the RCA has begun to minister to the groups that have moved in. The fact that a denomination which had no record of previous work in Hispanic countries has had some success in meeting the needs of Hispanic immigrants to northeastern cities may mean that, on this front at least, the RCA has been able to break out of its ghetto.

The other obvious exception is the enormous success of Robert Schuller in Garden Grove, California. While all kinds of questions have been raised about Schuller from within the Reformed Church — some arising from petty jealousy and some based on serious concerns of theological integrity, the fact remains that the Schuller pattern has worked in Orange County, California, at a time when the rest of the church has been in stagnation or decline. The question for which no one seems to have the answer is how much of the Garden Grove Community Church's success is the result of its leader's charisma (at least several attempts at imitation elsewhere have been disastrous failures) and how much is the result of principles applicable elsewhere in the country.

The RCA's top leadership has obviously decided to bet on the thesis that at least some principles of Schuller's successful church are transferable. The denomination has recently raised a $5 million church growth fund, part of which is to be used in developing new congregations in the Sunbelt, particularly in Texas, where up to this point the Reformed Church in America has been totally unrepresented. Realizing that congregations, like individuals, do not do well in isolation, and that isolated congregations of the RCA have not been successful in the past, church leaders plan to develop clusters of congregations, rather than lone outposts, in these new locations.

At this point, therefore, the RCA is on the threshold of expanding into a rapidly growing area of the country where it has not previously had congregations. It should be pointed out that expansion of this kind seems necessary, since demographically the church is locked into areas like the northeast (where population is declining) and the midwest (where it is at least stagnant). Assuming that the move works, a decade hence there may be a growing number of healthy Reformed churches at various places in the Sunbelt.

If this happens, given the churches which already exist in southern California, Arizona and Florida (to say nothing of the growing number of Hispanic congregations back in the northeast), then at least two predictions of trends for the next decade would seem to be in order. The first would be shifting of the power centers away from New York and Grand Rapids to some unspecified location where the growth of the church will be taking place.

Theological positions

The more important prediction, however, has to do with what this shift could mean to the theological character of the Reformed Church in America. That character in recent years has been a middle-of-the-road ecumenical Protestant stance, hotly challenged but never dominated by a much more conservative evangelicalism in certain parts of the midwest. Given the overwhelming evangelical ambience of the Sunbelt, however, and the safe assumption that the RCA must reflect that attitude in order to succeed in the area, it is not difficult to predict that what has been the dominant theological position of the church may very well in the next ten years become a minority one as the conservative evangelicalism of the new Sunbelt churches joins forces with the existing strength of that position in the midwest.

The Christian Reformed Church presently contemplates no such massive invasion of new territory, but population movements have already involved it in areas where there has hitherto been no Reformed witness. The usual pattern has been for a new church to be formed with a nucleus of Christian Reformed people whom industry has transferred to an area in which there is no existing CRC congregation. The nucleus is hardly enough to sustain congregational life unless other people in the community can be attracted. It is here that the enterprise has met with serious problems, for the CRC has always insisted on a life style different from that of its Reformed sister - the maintenance of Christian schools, opposition to secret societies, two worship services (morning and evening) on each Lord's Day, etc. By and large, the American Protestant world has not been sympathetic to these demands, and CRC growth in new areas has therefore been small.

It is safe to assume that the next decade will see questions being raised in the CRC about the essential character of many of these traditional demands for the life of the church. To what extent are they holdovers from situations in the Netherlands in which they were meaningful, and to what extent are they applicable in the U.S. in the last quarter of the 20th century?

Though the Christian Reformed Church is geographically limited and has usually chosen to live outside the mainstream of American Protestantism, it ought not to be cast in its traditional stereotype of hopeless Dutch conservatism. While there are undoubtedly those in that church who would like nothing better than to perpetuate the pattern of the past, there are a growing number of people in the CRC who believe that their inheritance has something significant to offer to the U.S. Already the holistic approach of Abraham Kuyper to theology and society has enabled the Christian Reformed Church to undertake some significant ministries in urban areas. It will be interesting to see how this group will seek to enlarge the future ministry of the

The great thing that has happened in the Reformed Churches recently is a new awareness of themselves and of their responsibilities and their possibilities.

denomination in other areas of this country.

Women and ordination

In the recent past the attention of both Reformed denominations has been taken up with the role of women in the ministry. In 1972 the Reformed Church in America repealed its ancient prohibition against women serving as elders and deacons in consistory (both ordained lay offices) but retained the prohibition against their serving as ministers of the word. Since 1972 repeated attempts to do away with that prohibition have fallen just short of the two-thirds of the classes (presbyteries) necessary to make the change. Since the language of the denomination's *Book of Church Order* already reads "persons" and not "males" in its rules governing ordination to the ministry, what is at stake here is really the repeal of a 400-year-old interpretation rather than of a specific law. Because of that fact, after it was announced to the 1978 General Synod that the proposed change had again failed to win a two-thirds majority, several classes proceeded to ordain women on their own. One classis had in fact already ordained a woman in 1973, but in compliance with a strong request from General Synod, no other ordinations of women too place between 1973 and 1978.

Now that the issue has been joined in such a way that the question must be decided judicially rather than legislatively, some provision for ordaining women in the RCA seems assured. Since several ordained women are already serving in the ministry, it is hard to imagine any ecclesiastical action returning matters to the earlier status quo. Since at the 1977 General Synod a woman elder did well in the race for the vice-presidency (in the RCA the vice-president of General Synod is heir presumptive for the presidency the next year), it seems well within the realm of possibility that during the coming decade a woman (elder or minister) will be elected president of the General Synod, the highest office the church can bestow.

In the Christian Reformed Church the debate is at a much earlier stage; it may be longer and more heated, but advances have already been made. At its 1978 Synod the denomination voted to open the office of deacon to women. Whether the CRC will proceed to admit women also to the offices of both elder and minister remains to be seen. It is as deacons that conservatives can most easily envision women serving. The CRC may adopt the gradualist pattern of the RCA, or it may be forced to follow the more authentically Reformed tradition of viewing the three offices as a unity that cannot be broken.

Liturgical change

Theologically speaking, the RCA is now more at peace with itself than it has been for many years. While there is still a very vocal and active right wing, a broad centrist evangelicalism across the church gives a more unifying position than has previously been the case.

Attracting much discussion is the recent proposal of the RCA's theological commission that baptized children be allowed to receive the Lord's Supper. In a church that has a strong commitment to covenant theology, that practice would seem to be the logical outgrowth of the theological premises, but the measure is being strongly opposed by those who feel that it would represent a serious lowering of the solemnity of the sacramental occasion. Paul's admonition that "everyone should examine himself first and then eat the bread and drink the cup" is usually cited by the opposition. But since no change in the *Book of Church Order* is required, it seems likely that the new practice, which has already begun in some congregations, will be taken up by many others, though the whole question of Christian initiation will continue to be an unresolved problem in both churches — as it is in Western Christendom generally.

Liturgically speaking, both churches have come a long way in the past decade, and attention to liturgical integrity and significance seems to be a sure characteristic for both in the future. Gone are the days when liturgical concern could be dismissed as the hobby of a few aesthetes. The CRC has at least one congregation which realizes Calvin's ideal of the celebration of Word and Sacrament every Sunday. While no such congregation exists in the RCA, a growing number of churches have forsaken the traditional pattern of a quarterly and very penitential observance for a more frequent and joyous form of celebration. The number of congregations which celebrate the Supper monthly or on the great festival days is a growing one.

In times past, committees have been appointed to "revise the liturgy"; their task was to alter the punctuation and modernize the language of the 16th and 17th century liturgical forms. Those forms are still printed for congregations that wish to use them, but the number is a decreasing one, even in parts of the church where a few years ago the traditional forms were virtual "sacred cows." The traditional revision committee has been replaced by a permanent worship committee which is to continue to suggest meaningful liturgical forms for congregational use.

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The life of Jesus as seen by man

by John Bolt

Rev. Bolt currently lives in Toronto where he is on a leave of absence for study.

There is a renewed interest in the life of Jesus which raises the question of its significance for our everyday lives as Christians in the world. In particular, we must ask ourselves whether the life of Jesus is in any way a kind of example or model for the way that his followers (!) are to conduct themselves in society. How do we understand Paul's words that we are to be "imitators" of Christ (I Cor. 11:1)?

We must speak of a current revival of interest in the life of Jesus since there have been other periods in the history of the Christian Church in which this interest was especially high.

In the Middle Ages this interest focused on the passion and suffering of Jesus. The concern to imitate the suffering of Jesus has been an important part of much Roman Catholic piety ever since.

The Anabaptists of the 16th and 17th centuries focused on the life and teaching of Jesus as reflected particularly in the Sermon on the Mount.

Man of Nazareth: A Novel by Anthony Burgess. Published by McGraw-Hill, New York, etc., 1979. 357 pages. Price $12.95

Jesus Christ: Liberator by Leonardo Boff. Published by Orbis Books, Maryknoll, New York, 1978. 323 pages. Price $12.95

The Life and Teaching of Jesus Christ by James S. Stewart. Published by Abingdon Press, Nashville, 1978. 241 pages. Price 2.35

What these three books have in common, in spite of significant differences, is a passionate concern with the historical life of Jesus. Although one must always be cautious of speaking about "trends" while they are in progress, there is little doubt that these books are representatives of a much larger current revival of interest in the life of Jesus. The Sermon on the Mount becomes a political manifesto for the Anabaptists. Jesus' ideal of political pacifism was the element that was to be imitated by his followers.

The 19th Century witnessed an explosion of books on the life of Jesus. The interest generated by these books was dominated by a concern for the moral teachings of Jesus. Jesus' teaching about the Kingdom of God was understood as implying "the fatherhood of God, the brotherhood of man, and the infinite worth of the human soul" according to the great German liberal theologian Von Harnack.

The logical outcome of such an interest was, in North America at least, the Social Gospel at the end of the 19th and the beginning of the 20th Century. For the Social Gospel the life and teaching of Jesus was the model upon which every aspect of human society ought to be organized, from the family, to industry, to national and even international relations. It was believed that by means of education and moral persuasion the kingdom of God could thus be built upon earth.

This 19th century passion for the life of Jesus was not, however, limited to liberalism and to a social gospel. It left its imprint on more orthodox, evangelical Christianity as well. Here the focus was rather on individual life-style as imitation of Jesus. In 1898 Charles M. Sheldon published his very influential (to this day!) best-seller, *In His Steps.* The theme of this book is clear from the sub-title, *What Would Jesus Do?* The Christian was urged to make his decisions by imagining what Jesus would do in similar circumstances.

20th Century Christian theology and ethics, on the other hand, has not been particularly open to the Jesus of history and any imitation of Jesus as the hallmark of Christian piety. This reaction against the emphasis of the 19th Century was understanable.

By the turn of the century it had become clear that the portraits of Jesus as a moral teacher and example were more like portraits of 19th century theological liberalism than they were of the 1st Century Jesus. Furthermore, theological liberalism and its optimistic, progressive view of human nature and society fell into disrepute after First World War.

Consequently the giants of 20th Century Neo-orthodox theology such as Karl Barth, Emil Brunner, Paul Tillich and especially the New Testament theologian Rudolf Bultmann were not only indifferent to but even antagonistic to any concern with the Jesus of history. The famous slogan in this regard was: Not the Jesus of History but the Christ of Faith. This slogan suggests that Christian faith is quite indifferent to the actual events of the life of Jesus, it is who he is (the Christ) that really counts, not what he did (as Jesus). Furthermore, Bultmann and his followers were extremely sceptical about the historical value of the gospels. They did not believe that it was even possible to trace a historically reliable "life of Jesus" from the gospel accounts.

This brief historical review brings me to what I have already referred to as the revival of interest in the historical Jesus. There are at least four distinguishable aspects to this revival: theological, aesthetic, political, and spiritual (i.e. personal piety).

I shall not dwell on the theological aspect except to note that in the last 20-25 years the theological pendulum has swung back away from the anti-historical position of Bultmann and others to a recognition that the Jesus of history cannot be so easily dismissed. Reformed, evangelical Christians on the whole ought to regard this as a good development; after all the second article of the Apostle's Creed is simply an affirmation of historical events in the life of Jesus; the virgin birth, suffering under Pontius Pilate, crucifixion, death burial, resurrection and ascencion. If these events are dismissed as historically unimportant then the core of the Christian gospel is destroyed.

My concern in this article, however, is with some of the other effects of this revival of interest in the life of Jesus for our everday lives as Christians in this world. The books under review represent three significant such efforts.

The first I shall consider is what might be called an aesthetic or artistic effect. The revival of interest in the life of Jesus in general has also inspired artists to represent the life of Jesus in various artistic modes.

In the last few years we have had numerous artistic attempts to portray the life of Jesus. To mention just a few: the rock operas *Jesus Christ Superstar, Godspell* and the films which followed; Johnny Cash's *Gospel Road*; and more recently Franco Zefferilli's excellent TV production *Jesus of Nazareth* followed by William Barclay's book with the same title. Anthony Burgess' *Man of Nazareth* is a full-length novelization of his own screenplay for the Zeffferelli TV production which was first aired, as I recall, around Easter 1977.

I must confess that I have mixed feelings about all artistic representations of the life of Jesus in general even when they are well done. Those mixed feelings, which I may perhaps characterize as the conflict between aesthetic appreciation and serious theological misgiving also apply in particular to Burgess' attempt.

Man of Nazareth is a well-written, fascinating, entertaining and in many respects illuminating portrait of the life of Jesus. Although there are some (serious!) lapses, it is in general quite faithful to the gospel narratives. It is most convincing in weaving the dialogues, discourses and sermons of Jesus into authentic conversation and speech. As one who enjoys good novels, particularly historical novels, I enjoyed *Man of Nazareth* as a novel.

Since it is a historical novel, the novelist's own perspective becomes most clear at those points where his artistic licence leads him beyond the historical documents and facts upon which the story is based. It is here that questions about artistic representations of the life of Jesus becomes tricky. How much licence should one

Photos from **Jesus of Nazareth** *by William Barclay; published by Collins, Don Mills, Ont. 1977; based on the movie by the same name. 1. Jews go up into the temple to offer sacrifices. 2. The twelve apostles. 3. Mary, mother of Jesus.*

allow the artist with respect to the life of Jesus as portrayed in the Gospels. Here Burgess' novel is disturbing because his artistic "extras" reveal a blatantly Roman Catholic perspective.

For example, Mary's perpetual virginity is suggested by the device of making Joseph a eunuch. After Peter's confession Burgess' Jesus speaks about the necessity of continuing his authentic teaching after he departs. This, he suggests, is best insured by a leader who, when he dies, passes his authority to another leader. "As all priests in the Old Law came from Aaron, so all priests in the New come from the blessed Peter." If leaders "are not chosen by Peter or those that succeed him, they must merit condemnation." (p. 232) And after the Resurrection: "Awkwardly Peter sketched a blessing with his right hand. The shape of the gesture came to him without thought, hand down, hand across, hand across, a figure of four made out of a movement of three, a kind of mystery" (p. 354). Not even most Roman Catholic biblical scholars would any longer consider the New Testament as giving such conclusive evidence that Peter was the first "Pope".

There are other instances of artistic licence that are jarring. Burgess' Jesus was married — although his wife (Sarah) dies before his ministry began and left him no children. Judas, according to Burgess, was tricked into betraying Jesus by the political wiles of the Sanhedrin. His remorse was genuine evidence of this. Although Burgess treats most of the miracles in a straightforward way, the water to wine episode at Cana (at Jesus' own wedding!) is treated as a conjurer's trick along the lines of the "Emperor's New Clothes" fable. Burgess' Jesus suggests that for the righteous the water will taste like wine, while for sinners it will still be water. The remarks that "this is the best wine of the feast" are therefore clearly ironic.

The misgivings I have about Burgess' novel do not simply apply to these particular details but to all artistic attempts to portray the life of Jesus. We must ask whether these attempts are legitimate at all. Granted, Jesus was a man, fully and completely man — we may never forget that. It is important for Christians to be reminded of the humanity of Jesus and artistic representations do help us in that regard.

The problem is that all such portraits inevitably reflect the writer's faith commitment and perspective and demand of us a faith response as well as an aesthetic one. The gospels, too, we must remember were written to make us believe that Jesus is the Christ (John 20:31).

Since we cannot be neutral about Jesus Christ, since human response to him is of crucial significance, do not all representations of the life of Jesus apart from the gospels themselves run the risk of evoking substitute and wrong responses of faith?

It is in this sense that films, novels, plays and operas about the life of Jesus are, in my judgment, dangerous. They must be handled with care and this demands above all a thorough familiarity with the gospel accounts.

The book *Jesus Christ, Liberator*, is considerably different. It is an attempt to draw out the political significance of the life of Jesus. As the title suggests, this book is written by one of the exponents of Latin American liberation theology.

According to liberation theology, all theological thinking must result in political activity that liberates people. All theology whether it contributes to setting men free from oppression, poverty, racism, etc. or whether it supports oppression. Particular theologies are thus either for or against liberation.

When it thus comes to theology's understanding of Jesus the key question is: does the picture one has of Jesus support or hinder liberation from oppression?

There is, of course, considerable truth to this suggestion. It makes a great deal of difference whether one sees Jesus as "gentle Jesus meek and mild" or as a moral teacher or as a revolutionary. Boff concludes that of all the possible portraits of Jesus the one that is most appropriate for today is that of "liberator" (see chp. 12).

Jesus' own life is seen as an example and model of liberation. According to Boff the world of Jesus' day was also characterized by oppression and suffering and Jesus truly liberated men from that oppression. Thus wherever men are oppressed Jesus' own example is helpful for setting them free.

The use of the life of Jesus as political model is of course not new. In classic Anabaptist pacifism and in the ethics of the19th Century Social Gospel it was used in the same way. Just recently John Howard Yoder has restated the Anabaptist option in his classic book *The Politics of Jesus*. Yet Boff is not an Anabaptist and this is the strange inconsistency in his thought. For if the life of Jesus is indeed to be used as a political model, surely the Anabaptists are correct. Jesus rejected all forms of political power for himself, he was in no sense a revolutionary. The life of Jesus is remarkably apolitical.

Boff acknowledges this but then notes that we must at this point go beyond Jesus. He accepts the legitimacy of political power and even the use of marxist interpretations of society in terms of class struggle. But if this is so, then the life of Jesus cannot be a political example for us now.

I will not go any further into the problems raised here. I call attention to Boff's book simply to note that increasingly the life of Jesus is being used, in some way or another, as a political example. Jesus, we are told, took the side of the poor and oppressed and for that reason so must we.

I believe that his use of the life of Jesus as political model is plain and imply wrong whether it be done by Anabaptists or by marxist revolutionaries. A Christian political program cannot be derived from the example of Jesus. The route that Christian political activity must take, as Kuyper, Bavinck, Dooyeweerd and others have so clearly shown, is by beginning with creation and with the political order as a given of God's creation redeemed by Jesus Christ. (For Further reading on this matter I would recommend Richard Mouw's *Politics and the Biblical Drama* published by Eerdmans.)

This brings me to the last dimension of the revival of interest in the life of Jesus — what I have called the spiritual dimension. By this I simply mean the devotional reflection on the life of Jesus and the teaching of Jesus primarily for growth in personal piety. This is the clear and stated purpose of James S. Steward's *The Life and Teaching of Jesus Christ.*

In many respects there is nothing new about his emphasis. It is, in some sense, really as old as the gospels themselves which were written to promote faith and love in and for Jesus Christ and his kingdom.

Stewart properly recognizes that the gospels are not simple biographies but portraits of the life of Jesus written for a purpose (pp. 1-2). In 21 chapters he discusses important themes such as the fulness of time, the gospel of the kingdom, the fatherhood of God, Jesus and social questions (a particularly good chapter!) and the prayer life of Jesus. Each chapter concludes with suggested daily Bible readings and discussion questions — a format which makes the book useful for study groups.

Stewart writes from a basically evangelical perspective. His view of inspiration is healthy, he affirms the reality of revelation and miracles, and the divinity of Christ. His discussion of the atonement is, however, not entirely clear to me. The description of the three temptations, the cnapter on the kingdom of God and his thumbnail sketches of the disciples (chp. 7) I found particularly illuminating.

While I thus heartily recommend this book for study groups as well as individuals interested in studying the life of Jesus in detail I do have two small criticisms and one more basic question. I found the use of archaic language in certain Scripture quotations annoying and found myself wishing that the author had used a more modern translation. Also at certain points, the author tries too hard to make an "application" (what in the Dutch we would refer to as a "toepassing") to our own times. This strained attempt at times creates an artificial distance between then and now.

This latter point in particular illustrates the more fundamental difficulty with a book of this type. Although almost all Reformed and Evangelical Christians will be very comfortable with Stewart's approach it does, in my judgment, have two characteristic weaknesses:

1. It is basically what I would call a doctrinal-ethical approach to the gospels. In other words, the gospels are essentially used to discover doctrinal-spiritual-ethical "truths" that can be applied to the Christian life today.

2. While Stewart properly acknowledges that each portrait of Jesus in the four gospels is unique, his approach simply harmonizes the gospels into one life and teaching of Jesus. The distinctive character of each gospel is lost.

This raises the question of the nature and purpose of the gospels. We must first of all note that there are different kinds of writings in Scripture. There is historical writing, poetic (psalms), proverbial (wisdom), prophetic, visionary (Revelation), and doctrinal-ethical (the epistles). The gospels are different from each of these types — they are a unique type of writing. Written in story form and combined with teaching type material (sayings and parables) they are written for one purpose: as "good news" proclamation to evoke faith in Jesus Christ as the Messiah, the Son of God, the Saviour of the world. When they are therefore treated as doctrinal-ethical writings their unique nature and purpose is obscured.

From this brief description follow two important implications for the questions that have been raised in this article:

1. If we want to know the real Jesus and his importance for our lives we must go to the gospels themselves. No other portrait, political, artistic, or even theological, will do. The most helpful study guides will be those which deal with each individual gospel and its particular message and portrait of Jesus. Such study guides on a popular level are urgently needed.

2. From the nature of the gospels themselves, I would conclude that any attempt to use the life of Jesus in any other way than to call forth faith in him as Saviour and Lord is to be questioned. To use the life of Jesus as a model for personal ethics or lifestyle (what would Jesus do?) or for political models is, in my judgment, illegitimate. As Saviour of mankind Jesus led a life that is unique and irrepeatable. We are not called to repeat or to imitate his life, suffering, or death.

Voldoende reacties uit eigen achterland?

In dezelfde week ontving ik een knipsel uit TROUW, een Nederlandse krant, van 18 april 1979 en een nummer van het Centraal Weekblad voor de gereformeerde kerken in Nederland, van 30 juni 1979. Het ene had tot opschrift: Anti-revolutionaire geestverwanten in Noord-Amerika, en het andere: Nieuwe levensstijl in Canada.

Toen de Anti-revolutionaire partij in Nederland honderd jaar bestond heeft de AR een symposium georganiseerd over christen-democratie. Bij zulke gelegenheden als het verjaardagsfeest van de ARP komen ook enkele geestverwanten uit Amerika en Canada over. Beide artikelen vertelien het Nederlandse publiek dat Gerald Vandezande, de directeur van de "Committee for Justice and Liberty" ook van de partij was, en beide kranten hebben zich dan ook danig op de hoogte gesteld van zijn ideeën en de organisatie waarvoor hij werkt.

Trouw schrijft b.v.: "Het comite voor rechtvaardigheid en vrijheid is een organisatie van ruim 1500 leden. Het begon als een clubje van een man of acht. Hun belangrijkste doel was erkenning van het christelijk onderwijs en de christelijke vakbeweging in Canada. Het waren verworvenheden die door hun voorvaderen met veel strijd in Nederland waren veroverd en die zij nu in hun nieuwe vaderland zouden planten, desnoods met evenveel strijd."

De tegenwerking was inderdaad groot vooral van de sterke gevestigde Noord-Amerikaanse vakbeweging die niet van plan was haar monopoliepositie op te geven terwille van een paar "principiele "Dutchies". Maar op dit moment hebben christelijk onderwijs en vakbond hun levensvatbaarheid binnen de Canadese samenleving bewezen. Het gedachtengoed, van waaruit de principiele strijd voor dergelijke instituten werd gevoerd, omvat natuurlijk nog meer terreinen. Het is daarom niet verwonderlijk dat een comite zoals dat van Vandezande c.s. verder is gegaan met het denken over de samenleving en zijn licht daarbij niet onder de korenmaat verborgen heeft gehouden. Heel simpel gezegd hebben deze gelovigen de overtuiging dat de kapitalistische maatschappij, zoals die reilt en zeilt in Noord-Amerika, vaak op gespannen voet staat met de bijbelse opdracht tot gerechtigheid en naastenliefde.

Sinds 1973 houdt de "Committee for Justice and Liberty" zich daarom bezig met algemene sociale en politieke problemen. Het project waarmee het de afgelopen jaren behoorlijk aan de weg heeft getimmerd betrof de energie. Het kolossale energieverbruik is volgens Vandezande een goed voorbeeld van de verkeerde mentaliteit die momenteel heerst.

Vandezande en de zijnen krijgen vanuit de Canadese politieke hoofdstroom blijken van zekere erkenning. Zij hebben toegang tot de hoorzittingen, worden geraadpleegd door gevestigde politici, mogen een woordje mee spreken in de pers of via de radio en televisie. Er is zelfs een eigen radio programma in Toronto. Maar hoe zit het nu met de reacties uit hun eigen achterland, de immigranten van Nederlandse oorsprong?

Het moest, toen die vraag werd gesteld, worden toegegeven dat niet de hele Canadees-Nederlandse gemeenschap als een man achter CJL staat. In CW staat daarover dit te lezen: wij leven in een sterke materialistische maatschappij en dat merk je ook aan de mensen van de Christian Reformed Church en de andere Reformed Churches. Velen zijn geemigreerd om vooruit te komen en nu ontdek je dat ook bij ons in zekere zin het 'groei-geloof' is binnengeslopen. De Christian Reformed Church stelde daarom een speciale commissie in, en zij bracht een rapport uit dat de titel kreeg: "En Hij had medelijden met hen". Dat rapport is nu in vele gemeenten in bespreking. Het helpt de mensen om nee te zeggen tegen een valse economische groei.

Er is ook kritiek binnen de kring van de reformatorische christenen. Men geeft veel geld uit voor de bouw en het instandhouden van kerken en scholen, en dat is te prijzen. Kerk en school staan heel dicht bij onze mensen. Maar men heeft er betrekkelijk weinig over voor een christelijke politieke beweging. En dat komt omdat men daar weinig belangstelling voor heeft. Het is te begrijpen dat we zeggen: kerken en scholen moeten eerst. Velen zeggen echter ook: we zijn nu in Canada en nu moeten we ook de bestaande partijen steunen. Dat is volgens Geraid Vandezande" een vals dualisme, want als de Schrift zegt: zoek eerst het koninkrijk dan wil dat zeggen: zoek eerst de gerechtigheid en het heil van Christus. Het moet — dat heeft u intussen wel van mij begrepen — op alle terreinen gebeuren".

CJL heeft zo'n 1500 leden. Nu de meeste kerken en scholen wel reilen en zeilen, wordt het hoogtijd om ook eens aan andere terreinen te denken, waar de Naam van Christus ook geproclameerd moet worden. CJL heeft reacties uit het eigen achterland nodig!

J. VanHarmelen

Hoe Ottawa kleine bedrijven helpt

door Ben Malkin

(Canadian Scene) — De Federal Business Development Bank is een regeringsinitiatief dat niet alleen een waardevolle publieke functie vervult, maar daarmee ook een inkomen verdient. Het jaarverslag voor 1979 vermeldt uitstaande leningen van $1.6 biljoen aan 35.376 klanten, investeringen van 27 miljoen dollar in 112 maatschappijen, en een netto bedrijfsinkomen van 19 miljoen dollar gedurende het belastingjaar 1978-79.

De bedoeling van de FBDB is om kleine bedrijven te helpen. Met 89 kantoren en 10 bijkantoren door het hele land kan hij elke nederzetting, hoe groot of hoe klein ook, bereiken. Bedrijven die moeilijk leningen kunnen krijgen van de gewone instellingen, kunnen ze van de FBDB krijgen. Drie-kwart van de leningen zijn voor $50.000 of minder.

Kleine fabrikanten, vooral die hoog-technische producten maken, en groothandelaars en detailhandelaars, en mensen die in het toeristen-bedrijf werken, zijn de voornaamste klanten bij de bank. Ongeveer 70 procent van de investeringen van de bank zijn in de fabrikage-sector.

Alles bij elkaar heeft de bank vorig jaar ongeveer 2.000 nieuwe ondernemingen helpen financieren, en zodoende werk verschaft aan naar schatting 20.000 mensen. De klanten van de bank hebben nu ongeveer 350.000 mensen in dienst.

In het belastingjaar 1979 werd een totaal van 669 miljoen dollar in leningen uitbetaald aan 12.271 klanten. Afschrijvingen van onbetaalde schulden bedroegen 12.9 miljoen dollar, vergeleken bij 9.5 miljoen dollar voor het vorige jaar. Vergeleken bij de totale omvang van de bank, zijn deze verliezen wel te overkomen, zoals het netto bedrijfsinkomen van de bank ook aangeeft.

Afgezien van de financiele hulp aan kleine zakenlieden die een bedrijf willen beginnen of uitbreiden, biedt de bank ook waardevolle raad via CASE (Counselling Assistance to Small Enterprises). Ongeveer 1.900 raadgevers bieden advies op het terrein van business management, zoals verkooppersoneel, operations en financiele moeilijkheden.

De raadgevers zijn gepensioneerde zakenlieden. Zij putten uit een rijke bron van ervaring. In het afgelopen jaar hebben 21.000 zakenlieden 1.300 informatie-dagen bijgewoond, die voornamelijk in kleinere steden door het hele land werden gehouden. Daar bestudeerden zij marketing, belasting, boekhouding en kosten-regeling.

De Bank heeft ook cursussen ontworpen van 30 lesuren, voor vrouwen en mannen in kleine bedrijven. Deze cursussen kunnen gebruikt worden door provinciale en territoriale regeringen als cursussen voor volwassenen in community colleges en dergelijke instituten.

Om het publiek op de hoogte te brengen van de activiteiten van de Bank, houdt de FBDB informatie-zittingen, die van te voren worden aangekondigd. Daar kunnen zakenlieden alles leren over wat de bank allemaal doet, en de diensten die men kan verlenen. Vorig jaar werden er 400 van die zittingen gehouden. En tenslotte heeft de bank ook kleine boekjes over het leiden van kleine bedrijven uitgegeven onder de algemene titel "Minding Your Own Business", en geeft ook elk kwartaal een nieuwsbulletin uit: "Small Business News". Deze publikaties worden aan 66.000 mensen toegestuurd, en zijn ook te krijgen via de filialen van de bank.

PERSOVERZICHT

• De oppositie partijen maakten dreigende geluiden in verband met plannen van de regering om tenminste een deel van PetroCan te verkopen aan partikulieren. Een koalitie tussen de N.D.P. en de Liberalen levert in het parlement 140 stemmen op en de regering heeft er maar 136. Er zitten ook nog zes stemmen bij de Social Credit-partij. Clark mag wel oppassen.

• De regering maakte wel een goeie beurt met de mededeling van de Minister van Financien dat huiseigenaren in staat zullen zijn om grondbelasting en hypotheek onkosten ten dele van hun verschuldigde belasting af te trekken.

• Trudeau heeft nu een eerwaardig grijs baardje. Hij wordt volgende maand ook al zestig jaar oud natuurlijk.

• Er is een soort "speelgoedoorlogje" aan de gang tussen Canada en Amerika. 't Gaat over de tonijnvisserij. De Yankees vissen in ons water. "Dat mag niet", zegt Canada. "We doen 't lekker toch", is het antwoord. Canada arresteert Amerikaanse boten. De Yankees verbieden invoer van Canadese tonijn. Enzovoort! Net twee schooljongens die elkaar aan 't pesten zijn. En al dat terwijl er toch wel belangrijker zaken aan de orde zijn.

• De Amerikanen bijvoorbeeld hebben diplomatiek gesproken hun handen vol met het probleem van de aanwezigheid van Russiese troepen in Cuba. Dat zit natuurlijk niet lekker en de uitwisselingen tussen Washington en Moskou nemen nogal forse vormen aan.

• Over Cuba gesproken, daar vergaderden van de week de zogenaamde non-aligned-nations. (Hoe moet ik dat vertalen) (Niet gebonden Landen. Red.) Cuba zelf behoort ook tot die club hetgeen de hele zaak een beetje belachelijk maakt want u weet het wel: Cuba is zo rood als een kroot en volkomen van Russiese hulp afhankelijk.

• Sadat en Begin zijn twee staatslieden waar diplomaten een voorbeeld aan kunnen nemen. Die blijven tenminste samen praten. Zo hadden ze van de week weer een babbeltje in Haifa. Jammer genoeg schoten ze geen cent op toen het onderwerp van autonomie voor de Palestijnen aan de orde kwam, maar dat komt misschien nog wel voor elkaar. Het einde van die konferentie was dan ook zoals het einde van veel konferenties: "de heren dronken een glas, ze deden een plas, en lieten de zaak zoals het was".

• Een rouwend Engeland begroef haar oorlogsheld: Lord Mountbatten.

• En een mijnheer met een sappig klinkende naam is leider geworden van de Zuid-Afrikaanse oppositie partij: het is de 39 jarige Dr. Frederick van Zyl Slabbert.

• In Iran heeft de prime-minister Mehdi Bazargan zijn ontslag gevraagd. Khomeini, die het probleem van werkeloosheid te lijf gaat door vuurpeletons te vormen, heeft bij mijn weten nog niet op dat verzoek gereageerd. Hij heeft 't zeker te druk met het doodschieten van mensen. Zijn troepen vechten nog om een opstand in het Noorden van het land te onderdrukken.

• Tot besluit het bericht dat de ambtenaren van het Bureau voor de Statistiek klaar zijn met het tellen van het aantal echtscheidingen in Canada gedurende 1978. Dat waren er 57.155 op de kop af. Het is goed om te weten dat ze in Ottawa zo goed kunnen tellen want er gaat een hoop geld de deur uit daar.

Carl D. Tuyl

Een breuk? Of toch niet?

Onder deze titel schreef Dr. J. Plomp in het *Gereformeerd Weekblad* van 13 juli over de verklaring van de "noodgemeenten" in Nederland.

De "kerkeraden van de Noodgemeenten der Gereformeerde Kerken te Delft, Ede, Den Haag en Utrecht" alsmede "de Gereformeerde Kerk (dolerend) Groot-Leiden" hebben een verklaring uitgegeven. Ze werd opgesteld tijdens een vergadering in Delft, op 21 mei j.l., en behalve in "Waarheid en Eenheid" van 15 juni ook gepubliceerd in "Trouw" van 29 juni. Ik wil er een paar opmerkingen over maken, daarom haal ik het voornaamste eruit naar voren.

De kerkeraden verklaren dat zij "het verband der Gereformeerde Kerken, tot uitdrukking komend in de meerdere vergaderingen, zoals dat o.a. gevormd wordt door de Generale Synode, niet meer als zodanig als Gereformeerd erkennen". Zij hebben "afstand genomen" van "de onschriftuurlijke besluiten" van die vergaderingen en "een onafhankelijk en geheel zelfstandig kerkelijk leven ontwikkeld".

Toch verlangen ze hartstochtelijk" de band te blijven bewaren met overgebleven schriftgetrouwe kerkeraden en meerdere vergaderingen". "Elke zelfstandige Gereformeerde Kerk" en ook de classes en particuliere synoden" worden opgeroepen "zich uit te spreken over het gereformeerd karakter van het verband der Gereformeerde Kerken".

De kerkeraden van de noodgemeenten doen een beroep op de broeders en zusters binnen de Gereformeerde Kerken met hen mee te strijden tegen "de oprukkende nieuwe theologie"; zij richten zich in dit verband ook tot " anderen in en vergaderingen van andere kerken die zich begeren te stellen onder het gezag van de Heilige Schrift zoals dit beleden wordt in de "Drie Formulieren van Enigheid". Zij ervaren de bede van Christus in Joh. 17: 21 als een ernstig vermaan en aansporing te streven naar "de ene gemeente van allen die naar het woord der apostelen in Hem geloven."

Tot zover de verklaring.

Ik geef ook nog enkele citaten uit andere stukken voorkomend in hetzelfde nummer van "Waarheid en Eenheid". De Vereniging Schrift en Getuigenis betuigt haar "volledige instemming" met de verklaring. Als leden van de vereniging nog deelnemen aan het leven van plaatselijke kerken "die zich geestelijk of ook in feite niet conformeren aan het beleid der synode", "staat het ter beslissing van hun geweten om dat te doen". Als zij hun gemeente dan maar wijzen op haar plicht "om Gods wil zich los te maken van het beleid van de synode". Leden van kerken die zich wel conformeren aan het beleid van de synode worden opgewekt tot vorming van noodgemeenten over te gaan.

> Kerkrechtelijk gezien is dit een vreemde, onbekende figuur. De Kerkorde kent — uiteraard, omdat ze uitgaat van de normale situatie — geen noodgemeenten. In feite heeft men zich plaatselijk afgescheiden.
>
> De Wekker

Een paar zinnen uit het hoofdartikel: "Maar als we niet in de kerk blijven, wat dan?" Nadat geconstateerd is dat de gemeente van Christus is "verspreid in vele kerken als de Joden in ballingschap, gescheiden door de stadsmuren van kerkformaties" wordt deze vraag aldus beantwoord: "Wij hebben geen andere keus van kerk dan die ene gemeente van Jezus Christus". Een artikeltje van J.J. Rippen even verderop maakt duidelijk dat deze gemeente ook genoemd kan worden: de "nieuwe herstelde reformatorische kerk."

Voorlopig citaten genoeg. Wij willen ze geen geweld aandoen, wij laten ze op ons inwerken en proberen dan kort en goed te formuleren wat ons hier nu eigenlijk gezegd wordt. Wat anders dan het volgende: de bestaande noodgemeenten hebben reeds met het verband van de Gereformeerde Kerken in Nederland gebroken en een geheel zelfstandig eigen kerkelijk leven ontwikkeld, zij roepen nu de leden van de plaatselijke gereformeerde kerken op ook over te gaan tot vorming van noodgemeenten dan wel de vorming daarvan te bevorderen.

Ook de " reformatorische christenen" in andere kerken moeten in beweging komen — want ook hun kerken zijn "niet van spanning en invloed der nieuwe theologie vrij" — en zo moet het dan komen tot de ene gemeente, de herstelde reformatorische kerk die zich stelt onder het gezag van de Heilige Schrift zoals dat beleden wordt in de drie formulieren van enigheid. Nog eens: Wat staat hier anders dan dit?

Maar dat had ik gedacht! In elk geval (b)lijk ik er lelijk naast te zitten met die eerste zin: de noodgemeenten hebben reeds met het verband van de Gereformeerde Kerken in Nederland *gebroken*. Want dat (woordje) staat nergens, niet in de verklaring en niet in enig aanbevelend of toelichtend artikel in "Waarheid en Eenheid" van 15 juni.

Welnee, er staat heel wat anders! Ik lees: "De Noodgemeenten der Gereformeerde Kerken en de Vereniging Schrift en Getuigenis beschouwen zich niet als afgescheiden kerken, maar bevinden zich temidden van de Gereformeerde Kerken". En als ik gedacht mocht hebben dat ds. A.J. Krol en ds. M. Vreugdenhil, die in het lijstje kerkdiensten vermeld worden als voorgangers in diensten van noodgemeenten, nu toch wel niet langer beschouwd willen worden als predikanten binnen dat kerkverband dat nog altijd die afschuwelijke generale synode heeft en erkent, dan zit ik er wel heel duidelijk naast, zeker wat ds. Vreugdenhil betreft. Want die schrijft, nog steeds in datzelfde nummer: "Ik raad niemand aan met onze kerken te breken. Dat moet ieder zelf weten. Maar vooralsnog blijf ik gereformeerd."

En toch! Als het beleggen van plaatselijke kerkdiensten buiten de kerkeraden om, als het in het leven roepen van eigen kerkeraden naast de bestaande, als het zich onttrekken aan het samenleven en — werken van de kerken in classicaal en ander verband, als het oproepen van leden van plaatselijke kerken die nog wel de generale synode "erkennen", met hun kerken te breken en noodgemeenten te gaan vormen, als het inrichten van een geheel zelfstandig kerkelijk samenleven enz. geen breken is met het bestaande kerkverband, dan weet ik niet meer wat daaronder wel zou moeten worden verstaan.

Het is het natuurlijk wel. Al ben ik tot op zekere hoogte blij dat de leidslieden van de noodgemeenten en van "Schrift en Getuigenis" dat toch niet hardop (willen?) zeggen. Ik zal hen daar ook niet toe aansporen. Integendeel. Ik zou hen willen oproepen alsnog op hun schreden terug te keren en al hun bezwaren niet de kerken in te werpen, reeds bij voorbaat voorzien van de verklaring van hun groot gelijk, maar die aanhangig te maken op de wijze die de kerken nu eenmaal met elkaar hebben afgesproken. Doen zij dat niet, maar vervolgen zij de ingeslagen weg, dan komt onherroepelijk de dag waarop de breuk zo duidelijk zichtbaar is geworden dat niemand die meer kan ontkennen, ook zij zelf niet. En dat Nederland voor aller oog "verrijkt" is met alweer een gereformeerde kerk. Het moge ons bespaard blijven.

Of ik zou willen ontkennen dat er aanleiding is tot het indienen van bezwaarschriften? Natuurlijk niet.

Maar machteloos staat een kerkelijke vergadering tegenover een kanonnade als deze:

'Het kan trouwens nu wel elk meelevend lid der Reformatorische kerkelijke gemeenschappen bekend zijn, welke verwoestingen zijn aangericht door de ondermijning van het gezag van Gods Woord. Het Evangelie is *eigentijds* vertaald.

De absolute betekenis ervan, de totale verlossing van zonde, schuld en verlossing, de aankondiging van de wederkomst van Christus met het Koninkrijk der hemelen is vertaald in een programma voor een aardse heilstaat met *nieuwe strukturen*, beheerst door een oecumene, waarin alle godsdiensten getolereerd worden en meewerken.

De wet is niet eens meer vertaald, maar eenvoudig niet meer geldig verklaard. De gevolgen zijn merkbaar in de opmars van wetteloosheid en door Christenen toegejuichte terreur.

Zelfs de ontkenning van het plaatsbekledende sterven van Christus, zelfs de ontkenning van de Godheid van Christus heeft de Gereformeerde Kerken niet wakker geschud.

De muur van Jeruzalem is afgebroken, de poorten zijn met vuur verbrand en de inwoners merken het niet meer en luisteren niet meer naar de waarschuwing.'

Ook dit ontleen ik aan "Waarheid en Eenheid" van 15 juni. Niet aan een of ander bezwaarschrift. Maar er zijn er wel opgesteld en ingediend in deze trant. Wat moest een synode ermee? Het had zijn reden dat de vorige synode een aantal bepalingen vaststelde betreffende appèlschriften

Waardeert u C.C.?
Bestel het voor een vriend

SHALOM MANOR
GRIMSBY, ONTARIO

(Rusthuis van de C.R.Churches in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHTE VERPLEGING nodig hebben.
Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808.

CJVB
thans in het achtste jaar met het dagelijkse programma in de Nederlandse taal.

Jan van Bruchem brengt U de "Dutch Touch" elke morgen van 10 - 11 uur.

's Zaterdags speelt Fred van Hamersveld verzoeknummers op de piano en op het electronische orgel.

's Zondagsavonds van 8.30 — 9 uur 'Te Deum Laudamus'

Bel of schrijf CJVB voor Uw verzoeknummers.

cjvb 1470 ALL CANADIAN RADIO
we're the one!

Een breuk? Of toch niet?

tegen de leer van dienaren des Woords die, althans voor een deel, eigenlijk overbodig moesten heten. O.a. deze:

'In elk appélschrift moet duidelijk worden aangegeven tegen welke opvatting men bezwaar heeft, met aanhaling van of verwijzing naar de vindplaatsen van deze opvatting. In elk appélschrift moet duidelijk worden aangegeven op welke gronden, ontleend aan de Schrift en (of) de belijdenis, men tegen de desbetreffende opvatting bezwaar heeft.'

Het is te hopen dat alle bezwaarschriften van deze aard in de toekomst aan deze vereisten (en, voeg ik er ter voorkoming van teleurstelling aan toe ook aan de andere die er zijn) zullen voldoen. Dan moet een kerkelijke vergadering er wel op ingaan. Maar dan kan ze dat ook. Uiteraard voorzover haar wijsheid geschonken wordt.

In *De Wekker* van 6 juli, besprak ds. J.H. Velema in de rubriek "Voor de lens" dezelfde situatie onder de titel "Een verklaring van de noodgemeenten." Reeds enige jaren bestaan er in het midden van de Gereformeerde Kerken enkele Noodgemeenten. Het zijn gemeenten die naast de bestaande plaatselijke Gereformeerde Kerken zijn gevormd door leden van de Ger. Kerken, die grote bezwaren hebben tegen de prediking in en het beleid van de plaatselijke kerk. Men beschouwt zich niet als afgescheiden van de Geref. Kerken maar zich bevindend temidden van de Geref. Kerken.

Kerkrechtelijk gezien is dit een vreemde, onbekende figuur. De Kerkorde kent — uiteraard, omdat ze uitgaat van de normale situatie — geen noodgemeenten. In feite heeft men zich plaatselijk afgescheiden.

Er worden aparte kerkdiensten belegd, waarin soms wettig geordende Geref. predikanten voorgaan maar soms ook figuren van verschillende pluimage, die in geen enkele kerk preekconsent hebben of die op deze wijze hun vermeende preekdrang kunnen uiten.

Het bestaan van deze Noodgemeenten tekent de droeve situatie van het gereformeerde kerkelijke leven. Het bewijst hoe ver het gekomen is. Blijkbaar kan men het in de bestaande plaatselijke kerk niet uithouden en is er zoveel nood dat men het niet langer verantwoord vindt onder de prediking in deze plaatselijke kerk op te gaan of vindt men het beleid van de plaatselijke kerkeraad dermate onschriftuurlijk en ongereformeerd dat men zich van dit beleid op deze wijze distancieert.

We hebben tot dusver niet gelezen dat de Geref. Kerken zich over deze Noodgemeenten uitgelaten hebben. Gegeven het feit dat er zoveel vreemde dingen gebeuren, die kerkelijk ook niet verantwoord zijn, kan men deze ontwikkeling van de Noodgemeenten ook wel laten geworden.

Tuchtmaatregelen worden niet genomen en zij , die de noodgemeenten vormen, blijven nogmaals voor zover bekend lid van de plaatselijke kerk in volle rechten.

Hoe men deze situatie kerkordelijk kan verantwoorden blijft voor een buitenstaander een raadsel.

Het beroep op de noodsituatie zal wel sterk zijn. En in gevallen van nood worden noodoplossingen gevonden, die in geen enkel boekje zijn te vinden, ook niet in een kerkorde.

Maar het is ook begrijpelijk dat andere kerken uit de Geref. Gezindte niet zoveel sympathie voor deze oplossing kunnen opbrengen. Goed verstaan: men kan sympathie hebben met hen, die zich verzetten tegen de verkeerde ontwikkeling in de Geref. Kerken en men kan te doen hebben met hen, die lijden onder een plaatselijke situatie, al onttrekt die situatie zich aan onze publieke waarneming.

Maar we kunnen weinig sympathie gevoelen voor deze gevonden oplossing, die ons allerminst als gereformeerd voorkomt."

Velema voegt het volgende er aan toe:

Het is een koud kunstje om naar elkaar te wijzen en elkaar terechte verwijten te doen. Laten we er niet aan beginnen. Laten we liever zeggen dat we allen met elkaar niet weten hoe we er uit moeten komen. Alleen een wonder Gods kan de situatie veranderen voor zover wij het op dit ogenblik kunnen bekijken.

Daarom mag geen een kerk vergenoegd en tevreden zijn met de bestaande situatie, hoe dankbaar die kerk ook mag zijn voor Gods leiding. Iedere kerk moet veel aan kerkelijk zelfonderzoek doen; dan komen we er allen beschaamd uit en dat maakt dat onze toon laag en gedempt wordt.

Er zal veel gebeden moeten worden. Gebeden om de waarachtige eenheid. Gebeden om de werking van Gods Geest opdat we allen onze eigen visies, die we zo gemakkelijk, confessioneel ijken en voor Gods eigen mening uitgeven, kwijt raken en ons rusteloos laten leiden door de Koning der Kerk alleen. Dat geve Hij!

Zullen we samen bidden?

De Provincie Quebec 7

Representatief bestuur

Parlement gebouw, Quebec City

door William Stewart

Canadian Scene - De Amerikaanse Onafhankelijkheidsoorlog bracht grote veranderingen teweeg in de kolonie Quebec. Deze werden niet veroorzaakt door militaire invasies door de opstandige kolonisten, want die werden teruggedreven, maar door de stroom van slachtoffers van de strijd. Vele van deze, Loyalisten genaamd, vluchtten naar Canada gedurende de oorlog en zelfs nadat de oorlog in 1783 tot een einde was gekomen.

In taal godsdienst en gewoonten verschilden zij van de Frans-sprekende, Rooms-Katholieke bevolking van Quebec. Deze verschilpunten zijn sindsdien altijd een factor in het leven van Canada gebleven, hoewel beide groepen door de jaren heen gemeenschappelijke kenmerken verworven hebben waarvan zij zich nauwelijks bewust zijn.

Deze loyalisten waren een gemengd gezelschap. Ze waren niet allemaal Engels, maar zij bleven de Engelse koning trouw en verzetten zich tegen het opbreken van Brits gebied in Noord-Amerika. In de meeste gevallen kwam hun trouw hun duur te staan. Hun mede-kolonisten beschouwden hen als verraders, namen hun alle bezittingen af, en brachten hen vaak ter dood. Zij die er in slaagden naar Canada te komen, hadden lange ervaring met pionieren in een land van wildernis, en een sterk gevoel van persoonlijke onafhankelijkheid. Zij veranderden het karakter van Canada, en vooral dat van Quebec.

Frans Canada vindt zijn plaats

Een groot aantal van de Loyalisten gingen wonen in wat wij nu de Maritime Provinces noemen, en op het schiereiland van Niagara en in het gebied ten Noorden van Lake Ontario. Een kleiner aantal vestigde zich in de oostelijke districten van Quebec, maar hun getal was te klein om invloed te hebben op de ontwikkeling van die provincie.

In de kolonies waar ze vandaan waren gekomen, waren de Loyalisten gewend geraakt aan parlements-bestuur, een deel van hun Britse traditie. In hun nieuwe vaderland begonnen ze al snel te vragen om diezelfde vorm van bestuur.

In die tijd strekte Quebec zich uit tot ten Westen van de Grote Meren. De Loyalisten die zich in die gebieden hadden gevestigd verwachtten dat in welke vorm van democratisch bestuur dan ook, hun aantallen de Frans-sprekende inwoners ver zouden overtreffen. Maar met de Constitutional Act van 1791, verdeelde de Britse regering het gebied van Quebec in twee kolonies, Upper en Lower Canada genaamd. Lower Canada, nu de Provincie Quebec, was voornamelijk Frans-sprekend. Upper Canada, dat nu Ontario heette, was voornamelijk bewoond door Engelssprekende Loyalisten.

De Taal-strijd begint al vroeg

De Constitutional Act verschafte aan beide kolonies een parlement. In Lower Canada had men een door het volk gekozen Wetgevende Vergadering van 50 leden, een benoemde Wetgevende Raad, en een benoemde Uitvoerende Raad, die de taak had de Gouverneur te adviseren. Negen van de 16 leden van de eerste Wetgevende Raad waren Engels-sprekend, en vijf van de negen leden van de Uitvoerende Raad. Maar in de door het volk gekozen Vergadering, waren 36 Frans-sprekende leden en 14 leden spraken Engels.

Gedurende de eerste bijeenkomst van de Vergadering keurde de meerderheid een motie goed die vereiste dat Frans er de voertaal zou zijn. Dat veroorzaakte vijandigheid, vooral onder de Engels-sprekende koophandels-klasse, die in Montreal de boventoon voerde. Zij beweerden dat de Frans-talige leden maatregelen blokkeerden die de economie van de kolonie ten goede zouden komen. De Frans-sprekende leden zeiden weer dat de Vergadering geen controle had over de Wetgevende en de Uitvoerende Raad, die anti-Frans waren, en dat het hele systeem niet de ware principes van Brits Parlementair Bestuur vertegenwoordigde.

Dit eerste begin van verantwoordelijk bestuur in Quebec vond plaats ten tijde van de Franse Revolutie, maar deze omwenteling had in de nieuwe kolonie weinig effect. Gedurende de 30 jaar sinds het begin van het Britse bestuur, waren de banden met Frankrijk steeds losser geworden, en de geestelijken van Quebec, bezorgd over het opkomende getij van anti-clericalisme in Frankrijk, werden hechte aanhangers van het toegevende, niet-indringerige, Engelse bestuur. Toen de Verenigde Staten in 1812 de oorlog verklaarden aan Engeland, en Amerikaanse legers Canada binnentrokken in het vertrouwen dat de mensen zich zouden aansluiten bij hun zogenaamde "bevrijders", waren de Frans-Canadezen aan de zijde van hen die dapper tegen hen vochten en hen terugdreven over de grens.

Vroege Economische groei

Lower Canada was voorspoedig in het begin van zijn bestaan. Toen de Verenigde Staten werden gevormd, was Engeland afgesneden van Amerikaanse bronnen van scheepsmasten, en de altijd drukke scheepswerven van de Royal Navy wendden zich tot Canada. De valleien van de Ottawa en de St. Lawrence werden belangrijke leveranciers niet alleen van masten maar van allerlei soorten hout. Geleidelijk aan werden er langs de St. Lawrence rivier scheepswerven gevestigd.

Toen er in 1793 oorlog uitbrak tussen Engeland en het Frankrijk van de Revolutie, werd er voor de eerste keer graan uit Quebec uitgevoerd naar Engeland. Die handel nam gedurende de lange Napoleontische Oorlogen steeds toe, evenals de vraag naar andere voedingsmiddelen. Voorspoed zowel als stabiliteit stelden de Canadezen in staat om in 1812 de lokstem van Amerikaanse republikeinen te weerstaan.

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog **65**

Gemeente Velsen ©

De juffrouw van de meester tikt vaak tegen het raam, als beide meisjes langs komen en noodt hen binnen, wat ze graag doen. Een glas limonade en het praten met de juffrouw is voor hen een genot; de juffrouw heeft Nellie nooit om haar lamme been bespot of geplaagd, iets wat het jonge leven van Nellie triest maakt, omdat de Heide en IJmuiden vele bewoners kennen, die er een behagen in scheppen, haar uit te lachen en te bespotten.

Een zuster van haar vader is tante Trui; de handel zit ook haar in het bloed want zij opent een winkel; bij het binnenkomen door de glazen deur met versierde koperen knop is daar meteen de wonderlijke geur van katoen en keper van manchester en sajet: alles opgestapeld op de brede planken aan de wanden. De zaak slaat zich door alle begin-moeilijkheden heen, niet voor niets staat met sierlijke letters op de ramen geschilderd: "De Vlijt".

Tante Trui is een stille, bescheiden maar levenswijze vrouw, die de mensen doorheeft en toch met ieder op goede voet staat. Ze heeft een dunne, toonloze stem, maar de toon van die stem is van een milde zachtheid, die soms scherp kan uitschieten als het haar te gortig wordt.

Haar winkel is altijd open. Winkelsluiting kent men niet, men sluit meestal 's avonds acht uur en Zaterdagsavonds om elf uur - daarna wordt de winkel schoongemaakt, maar dan nog gebeurt het dikwijls, dat iemand uit de Urkerbuurt aan de overkant of van "De Beurs" tot de ontdekking komt, dat het jak of de broek versleten zijn, het geld is gebeurd, waarna men tot het besluit komt: "Meteen maar even gaan naar Trui." Middernacht knokkelen de verweerde vuisten op de deur en Trui verkoopt het begeerde kledingsstuk als is het vanzelfsprekend, dat men dit niet overdag koopt.

Zondags na kerktijd komt een klant uit de "Kromme buurt", die bij de "Drie koninkies" ligt, een el ongebleekt katoen kopen en dan weer staat Trui in de vroege ochtend achter de toonbank in haar stereotiepe houding de ene hand in de zij, de ander tegen de rand van de toonbank leunend, met een klant te praten, die een nieuw schort wil. "Voor de kinderen, die komen moeten." Ze kent de gezinnen en hun noden, haar bleek ovaal gezicht met de kleine fletse ogen en het blonde sluike haar in een smalle wrong boven op het hoofd met haarspelden vastgestoken, de dunne lippen en haar meelevend: "Ja mens, zo is dat nu eenmaal."

Tante Trui is een van de vele naamlozen op de Heide, hun naam is in het mulle zand van de Heide geschreven en daardoor vervaagd, maar zij hebben een gouden hart in zich gedragen en zijn op hun terrein medewerkster geweest van de meester en zijn vrouw.

"Doris en Huig hebbe slikzat door de Zeeweg lope zinge!" kondigt een klant in haar winkel aan, "en tante Aal het haar Doris toen tot mosterd geslage."

Dan worden de lippen van tante Trui nog dunner; dan flitst het zacht maar doordringend vanuit haar strakke mond: "Stil, dat moet je niet zo vertellen, het is al erg genoeg."

De paardenslager, die in dezelfde straat een slagerij is begonnen en zelf het meeste vet schijnt te gebruiken gezien zijn onmetelijke omvang lacht haar uit tot zijn waterige ogen zwemmen van de lachtranen en hij zijn enorme buik moet vasthouden met zijn bolle handen. "Trui is een begijn."

"Liever een begijn dan een zwijn," is tante Trui's commentaar met een welsprekende blik naar de paardeslager.

Haar zaak loopt goed, ze kan spoedig uitbreiden en "Magazijn De Vlijt" krijgt een algehele bekendheid op de Heide.

"Goeie naam," knikt de paardeslager goedkeurend.

"Er is nog nooit een mens doodgegaan van vlijt," verklaart tante Trui, "wel van te veel eten."

Dan grijpt de slager naar zijn hakmes en slaat de paardebeenderen als had hij een of andere vijandin onder het mes, maar Trui blijft doodkalm.

De Heide ziet zich langzamerhand verrijkt met meer stenen huizen; een rijk gezicht tussen de vele houten woningen. De keten verdwijnen langzamerhand; door hun eigen ellendige toestand in elkaar zakkend en blijmoedig opgestookt door de eigenaars. Dik tevreden trekken deze bewoners in nieuwe laag gebouwde huisjes met een vlakke houten voordeur, zonder gang meteen inhuis vallend, waar een raam in kleine vierkanten een schaars licht doorlaat. Een wit rolgordijn met een kant eraan is het toppunt van weelde en verrukking voor de vrouwen; hoe breder kant, hoe mooier.

Op de hoek van "De Beurs," het plein aan het begin van de Kalverstraat en op de kruising van de Kanaalweg en de Stationsweg, waar de mannen met elkaar praten over alles wat hen bezig houdt, komt Loendersloot met een winkel in "Galanterieën." Vele Heidebewoners hebben het woord gespeld tot ze het konden uitspreken en toen wisten ze nog niet, wat het betekende, dus gaan ze de rood geverfde deur van de winkel op de hoek binnen; schrikken zich ongelukkig door de jammerende klingelbel, verstuiken bijna hun voet door de verraderlijke bobbelige vloer bij de deur en belanden dan eindelijk bij de toonbank, waar ze hun armen op de glazen vitrines leggen en vragen, wat het woord betekent omreden ze dat willen weten.

De heer Loendersloot is een klein manneke met lachende ogen vanachter een gebogen stalen bril en een stem, als dreigt hij voortdurend in lachen uit te breken.

"Zijn vrouw is een dame," zeggen de Heienaars, "en die dochters van hem krek zo, die Margo, zeg! En die Catrientje, zeg! Maar je zal ze nooit meekrijgen naar de kroeg."

"Nee," geven de anderen toe, "zeien we dernet al: derlui moeder is een dame en Loendersloot is geen Heienaar."

Over de toonbank leunend, zien ze Loendersloot aan, heftig kauwend op iets dat hen schijnt te smaken.

Loendersloot hijst zijn stalen bril op. "Wel jongens; Wat kan ik jullie verkopen? Kop en schotel. Drie paar voor een kwartje of een mooi steelpannetje voor de vrouw? Of een springtouw voor de kinders?

"Wat heb dat te betekenen?" vragen de bezoekers dwars door de aanbiedingen heen.

"Wat bedoelen jullie?" vraagt Loendersloot, terwijl hij nieuw aangekomen kop en schotels uit de houtwol pakt: "Kijk es, zojuist van de fabriek — kopen? Moeder de vrouw zal er blij mee zijn."

"Wij drinken uit een ijzeren kroes," zegt één bars met een stevige knauw op de pruim achter zijn kiezen, "wij houe niet van die gein, kost maar cente."

"Daar heb je gelijk in," zegt Loendersloot, rustig met uitpakken en keurend doorgaand, "een mens moet zuinig leven."

"Wat bedoel je daarmee?" Dreigende rimpels in de voorhoofden.

"Niets, man," antwoordt Loendersloot verwonderd, "helemaal niets; dus geen servies nodig? Verkoop ik dan maar aan een ander."

"Nou, horen we 't nou nog?"

"Wat?"

"Die onzin, die je boven je deur het staan — wat het dat te betekenen? Is dat zo veul asdat je een stille kroeg hier erges achter het?'

Loendersloot schiet in een schaterbui, hij hikt, neemt zijn bril af om die met een grote zakdoek af te vegen, "een idee, bedankt, mannen! Als jullie mijn winkel failliet laten gaan, kan ik over dat voorstel nadenken."

"Galanterieen," zegt een van de groep langzaam, "en nou willen we sebiet wete wat dat mot en ik zeg 't niet nog een keer, want dat kan ik niet."

Nu schuift Loendersloot het loerijzer op zijn voorhoofd. "O, bedoelen jullie dat? Heeft de meester jullie dat niet geleerd? Kom nou!"

Ze schieten als gestoken overeind. "Wou jij, nieuwe blaaskaak, wat van de meester zegge? Zalle we je effies over je eige toonbank hale? Over wie denk jij dat je 't het? Je mot hier een ding goed onthoue, fader: as jij hier wat over de meester het te femele, dan zalle wij jou es opwachte bij de knaaldijk en kan je vrouw as weduwvrouw je zaakie voortzette — as er wat met de meester is, knappe wij zelvers dat op."

"Uitstekend," knikt Loendersloot onverstoorbaar, "blij, dat jullie me waarschuwen, waarom zal ik kwaad van de meester spreken? De man is een van mijn beste kennissen." Dan legt hij geduldig uit, wat het woord galanterieën betekent en grommend slingeren de mannen zich naar de deur, laten de bel extra loeien en dansen, dan staan ze buiten.

De heer Loendersloot en zijn vrouw ruimen zaagsel en touw weg; dan plaatsen ze behoedzaam de breekbare koopwaar in de houten vakken aan de wanden.

"'t Is wel een apart volkje," zegt ze met haar volle melodieuze stem, "we moeten er even aan wennen."

Haar man lacht vrolijk. "Het zal best wennen," voorspelt hij, "het is een ruw slag volk, maar er zit veel goeds onder; misschien wordt onze winkel nog wel zo druk, dat ik mijn werk aan de haven opgeef en helemaal in de zaak ga helpen."

Beiden lachen bij dit toekomstbeeld; nauwelijks kunnen ze beseffen, dat hun voorspelling grandioos in vervulling zal gaan en zij voorts door hun ongeëvenaarde evenwichtigheid veel ruwe klanten tot binnen de beschavingsgrenzen zullen brengen en vooralsnog hebben ze geen enkele notie, dat hun winkel later een der grootste bedrijven in IJmuiden zal worden.

Barend van der Kolk heeft een barbierszaak op de Heide. Zijn vader vond hem totaal ongeschikt voor de zee: hij rijmt en schildert, dus dat is geen zeeman. Hij drijft de zaak met veel plezier en de mannen vinden het een verre van vervelende taak, naar hem toe te gaan. Zijn gerijm hangt aan de wanden van de winkel naast de schilderstukken, die Barend aan de lopende band maakt. Zeegezichten dwingen aller bewondering af, want het is de mannen of ze de zee voor zich zien. Betere reclame kent hij niet, de gehele Heide weet het en trekt naar de winkel van Barend van der Kolk om het rijm te lezen, waarin staat, dat er geen betere plek is om te wonen dan de Heide, waar de lucht rein is en waar je kunt zeggen wat je wilt.

"Krek is 't zo," knikken de lezers die zich door de glad pratende Barend al spoedig in de stoel gedrukt zien en zichzelf toestemming horen geven aan Barend, dat hij hun haar zal snijden — of ze zien zichzelf terug in de spiegel met schuimende zeep. Is het loon pas ontvangen, dan gebeurt het dat Barend hen een van zijn schilderstukken verkoopt; een aardige bijverdienste en een heienaar onder het mes moet zelfs zwijgen. Dit is de oorzaak, dat bijna iedere bewoner van de Heide een schilderstuk in huis heeft hangen, voorstellende de zee en geschilderd door Barend van der Kolk.

"De bewoners voeden elkaar wel op," zegt de meester, als hij dergelijke gebeurtenissen hoort en beleeft, "de Heide is als een gezin: groeien naar de volwassenheid."

Na de eerste stenen woningen komen nu grotere stenen huizen met soms een aanhangend balcon of nieuwsgierig erkertje; dit veelal in navolging van IJmuiden, dat grote herenhuizen bouwt omdat de vis duur betaald wordt.

Jammerlijk steekt hierbij de houten school af; het is wel eens zuur voor de meester te constateren dat IJmuiden met zijn openbare scholen glorieus afsteekt tegen de school op de Heide. Hoe kunnen we dit veranderen. Het is de voortdurende vraag van de meester. Een mogelijkheid is: de Regering zal toch eens moeten erkennen dat de tachtigjarige oorlog gestreden is en ten doel had: vrijheid voor iedere Nederlander in denken en handelen — waarom wordt het christelijk onderwijs nog zo achteloos behandeld? De christenen in de Regering hebben een gezaghebbende stem; dat is misschien de oplossing; ze moeten actief deelnemen, ook hier in Kennemerland.

Algehele gelijkstelling en volledige Rijkssubsidie — het fel begeerde doel laat de meester niet los; de twee lokalen die nu reeds een veertig jaren dienst doen, zijn geheel bouwvallig en het in negen-en-zeventig aangebouwde lokaal is steeds aan herstel toe, wat weinig resultaat geeft. Maar hoe kan men aan een nieuwe school denken als de salarissen vaak niet eens op tijd uitbetaald kunnen worden?

Piet Nauta wordt met zijn vriendje Guusje elke week op pad gestuurd door zijn vader om huis aan huis met een collectebusje te gaan; ze maken er vaak een plezierige avontuurlijke middag van in het dorp en vader Jelle Nauta haalt zijn lieve zoontje dikwijls van de muur der Engelmunduskerk af — maar toch druppelt er geld binnen en niemand weet hoe de heer Nauta in de avond de collectebus ledigt en het povere resultaat te weinig vindt, zodat hij uit eigen zak voortdurend aanvult. Zo blijft de school in stand, meer niet.

Men bespreekt vele dingen op de Zuidzij van IJmuiden, op de kop van de haven, bij de sluis, maar ook in vergaderzalen in de verre omtrek. Men meent de Heide te kennen: "De Heide? Wordt nooit wat. Het is geen vlees en het is geen vis en de antirevolutionairen? Ach wat — dat is een partij van de kleine luiden. Ze bereiken nooit iets." Als de meester dergelijke uitlatingen hoort, is er diep in zijn hart de onverwoestbare kern van zijn geloof: "En toch ..."

Op een morgen komt de schoolopziener de school weer bezoeken en nu luidt zijn rapport onverbiddelijk: "Dit is onhoudbaar en niet meer toe te staan; het bestuur van de school zal moeten zorgen voor een nieuw gebouw binnen niet al te lange tijd."

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NOTES OF THANKS

PAULUSMA: We wish to express our sincere thanks to our children and grandchildren, family and friends who remembered us on our 45th Wedding Anniversary. Above all we thank the Lord for giving us so many years together.
Mr. and Mrs. J. Paulusma, 307 Belton Rd., R.R. 15, Thunder Bay, Ont.

POOL: Thank you to our families, relatives, many friends and acquaintances who made our 40th Wedding Anniversary an unforgettable occasion. The memories will keep us warm for many years to come. We thank God that he has kept us safe and healthy and pray for his continued grace and love.
Mr. and Mrs. Klaas Pool

ZWIER: We wish to thank all those who remembered us in the loss of our dear husband and father, Martin Zwier. Also the many well wishes during my hospital stay.
Mrs. B. Zwier and family, R.R. #1, Wellandport.

BIRTHS

BENTUM: Thanks to the Lord for his goodness in entrusting to our care another child, JAMES RICHARD. Born Aug. 11, 1979. He is a little brother for Mark, another grandson for Mr. and Mrs. A. Bentum and Mr. and Mrs. G.H. Klingenberg of Woodstock, Ont.
Jake and Janet Bentum, R.R. #8, Woodstock, Ont.

HOFTYZER: We, Bill and JoAnne Wilma, praise the Lord for the safe arrival of our son, STUART WILLIAM, born on Aug. 28, 1979. Another grandson for Mr. and Mrs. B.J. Hoftyzer and Mr. and Mrs. Fred A. Zandbergen Sr.
Brinston, Ont.

KONYNDYK: Mr. and Mrs. G. Brouwer of Hamilton, announce with joy and gratitude to God, the birth of their 22nd grandchild LIESJE JANET a baby girl, born the 7th of September, 1979, to Roger and Irene Konyndyk.
1633 Margaret S.E., Grand Rapids, MI. 49507.

VANDENBERG: Brandon Mark welcomes with love his brother AARON FRANK, born Aug. 20, 1979. With his mother Rita Jane (nee De Jong), they give thanks to God for this new addition to their family.
290 Emerson St., Hamilton, Ont.

VUYK: Martin and Evelyn thank the Lord for their first child, RYAN MARTIN, born August 22, 1979, 8 lbs. 1½ ozs. Proud grandparents are Mr. and Mrs. Hanemaayer, and Mr. and Mrs. J. Vuyk both from St. Catharines.
2468 Harmen Court, Mississauga, Ont. L5J 1T8.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

MARRIAGES

BAKER-STOTER: CATHY BAKER, daughter of Mr. and Mrs. Robt. Baker of Clinton, Ontario, and FRANK STOTER, son of Mr. and Mrs. Geert Stoter, of R.R. #8, Peterborough, Ontario, wish to announ- their forthcoming marriage. The ceremony is to take place, if the Lord is willing, on October 13, 1979, at 1:30 p.m., at the Georgetown Chr. Ref. Church. Rev. Herman Van Niejenhuis officiating.
Future address: 128 Foritana Rd. S.E., Calgary, Alta. T2A 2B6.

BROUWER-REEDYK: Mr. and Mrs. Adrian Brouwer of Edmonton, Alberta are pleased to announce the marriage of their daughter, ANNETTE FRANCINA to PETER REEDYK, son of Mr. and Mrs. Leonard Reedyk of Lethbridge, Alta. The wedding will take place, D.V., on Friday, October 5, 1979, at 6:30 p.m., in the West End Chr. Ref. Church, Edmonton, Alta. Rev. Gordon Pols officiating.
Future address: 9312 - 155 St., Edmonton, Alta.

DYK-VELDJESGRAAF: Mr. and Mrs. Murray Dyk, R.R. 1, Burford, announce the forthcoming marriage of their daughter ALICE to ALLEN son of Mr. and Mrs. Gerry Veldjesgraaf of Burgessville. The wedding ceremony will take place, the Lord willing, on Friday, September 21, 1979, at 3:00 p.m. in the Netherlands Ref. Congregation, Norwich, Ont. Rev. Den Boer officiating.
Future address: R.R. 1, Princeton, Ont.

LUCKENBILL-BOUMA: The Rev. and Mrs. Gerard Bouma announce with joy the forthcoming marriage of their son CORNELIS CALVIN (KEITH) to BRENDA, daughter of Mr. and Mrs. William Luckenbill of Fort Dodge, Iowa. The ceremony will take place, the Lord willing, on Friday, Sept. 28, 1979, in Fort Dodge. Rev. Gerard Bouma officiating.
Their future address will be: P.O. Box 1081, Leadville, Colorado, Zip Code 80461, U.S.A.

MULDER-KOOISTRA: Rev. and Mrs. Lambert Mulder together with Mr. and Mrs. Cor Kooistra are pleased to announce the wedding of their daughter, BARBARA FAITH to MR. GERRIT CORNELIS KOOISTRA, on Saturday, October 6, 1979, at 2:30 p.m., in the Chr. Ref. Church, Brockville, Ont., R.R. #1. Reception at 3:30 p.m. in the church hall.

STEGENGA-WEAVER: Believing that marriage is ordained by God, Mr. and Mrs. Rudolf Stegenga of R.R. #3, Jarvis, are pleased to announce the forthcoming marriage of their daughter, THERESA ALICE to BARRY ALLAN, son of Mrs. Phyllis Weaver and the late Mr. Milton Weaver of Jarvis. The wedding ceremony will take place, the Lord willing, on Saturday, September 22, 1979, at 3:00 p.m. in the Ebenezer Chr. Ref. Church of Jarvis. Rev. Philip Stel of York officiating.
Future address: 61 Main St., Apt. 2, Jarvis, Ont. N0A 1J0.

VAN DYK-ROHLING: Mr. and Mrs. Peter Van Dyk of Calgary, Alberta, are happy to announce the marriage of their eldest daughter, MARY ANN to FRANCISCUS HERMANUS, son of Mr. and Mrs. Frank Rohling of Calgary, Alberta. The wedding ceremony will take place, D.V., on Saturday, October 6, 1979, in the First Chr. Ref. Church of Calgary, Alberta, at 3:00 p.m., the Rev. Frank Breisch officiating.
Future address: #201 - 17135 - 63 Ave., Edmonton, Alberta.

MARRIAGES

PRICE-KRYGER: Mr. and Mrs. Albert Price and Mr. and Mrs. Jack Kryger are happy to annouce the forthcoming marriage of their children LEANNE and JOHN. The wedding ceremony will take place, the Lord willing, on September 29, 1979, at 7:00 p.m. in Mountain View Assembly Church.
Future address: Cote Rd., Smithers, B.C., c/o Box 2253, Smithers, B.C. V0J 2N0.

SMIDS-DE BOER: Mr. and Mrs. Ralph Smids and Mrs. and Mrs. Hank De Boer of Chatham, Ont., are pleased to announce the forthcoming marriage of their children, HILDA and HARRY. The wedding ceremony will take place, D.V., on Saturday, September 22, 1979, at 4:00 p.m., in the First Chr. Ref. Church, Chatham, Ont. Rev. Lammert Slofstra officiating.
Harry and Hilda's future address is: 35 Heather Drive, Chatham, Ont.

VERBURG-VANDERVIES: Mr. and Mrs. Harry P. Verburg of Chatham, are pleased to announce the forthcoming marriage of their daughter, LUCILLE ELIZABETH to JACOB VANDER VIES, son of Mr. and Mrs. John Vander Vies of Sarnia. The wedding ceremony will take place, the Lord willing, on Saturday, September 29, 1979, at 3:00 p.m., in the First Chr. Ref. Church of Chatham. Rev. L. Slofstra officiating.
Future address: 1219 Echo Rd., Sarnia, Ont. N7S 3K2.

WIKKERINK-POSTMA: Believing that the Lord has brought them together, Mr. and Mrs. John Wikkerink of Beamsville, Ont., are happy to announce the forthcoming marriage of their daughter LINDA to WES POSTMA, son of Mr. and Mrs. Wiebe Postma of St. Catharines, Ont. This celebration of love will take place on September 22, 1979 at 2:30 p.m. in the Mountainview Chr. Ref. Church of Grimsby, Ont., with Rev. H. VanderPlaat officiating.
Future address: 70 Donwood Ave., Apt. 201, Winnipeg, Man. R2G 0J9.

ZUIDERSMA-DROST: Mr. and Mrs. Henry Zuidersma of Wainfleet and Mr. and Mrs. Joe Drost of Beamsville, are pleased to announce the forthcoming marriage of their children, ANNETTE MARTHA and CHARLES JOHN. The wedding will take place, the Lord willing, on Saturday, October 6, 1979, at 3:30 p.m. in the Mountainview Chr. Ref. Church, Grimsby. Rev. H. Vander Plaat officiating.
Future address: Mud St., R.R. 1, Grimsby, Ont. L3M 4E7.

ANNIVERSARIES

Wartena 1924 Calgary 1979
Gode dankbaar hopen wij met onze ouders

JOHANNES SYTSEMA en
MARTHA SYTSEMA-HEMPENIUS

op 9 october de dag te herdenken waarop zij 55 jaar in het huwelijk zijn getreden.
Geert Sytsema & Kieke Sytsema-Verbeek — Steenwijk, Holland
Pat Reynen-Sytsema & Cor Reynen — Landzville, B.C.
Ann Kurpershoek-Sytsema & Tony Kurpershoek — Calgary, Alta.
Harry Sytsema & Helen Sytsema-Van Der Wal — Calgary, Alta.
Margaret Nystad-Sytsema & Joe Nystad — Edmonton, Alta.
Barbara De Jong-Sytsema & John De Jong — Calgary, Alta.
Joanne VanderVeen-Sytsema & John VanderVeen — Calgary, Alta.
en 22 kleinkinderen en 6 achterkleinkinderen.
6612 - 19th Street, S.E., Calgary, Alta. T2C 0N9.

ANNIVERSARIES

1954 1979
September 18
Brampton, Ontario
With joy in our hearts and thankfulness unto the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

HEDDE and WIEBEDENA
DE BOER (nee Deelstra)

It is our prayer that the Lord will continue to bless and guide our mom and dad and keep them in his care for many years to come.
With love, their children:
John & Bernice; Michael, Patricia, April Lynn — Listowel, Ont.
Ed & Wilma (engaged) — Brampton, Ont.
Gary — Weston, Ont.
Don — Weston, Ont.
Doug — at home
Linda — at home

On September 24, 1979, the Lord willing, we will celebrate the 30th Wedding Anniversary of our parents,

HENK and SUSAN DE KONING
(nee Van Groningen)

We thank God for the years he has given them together and pray that he will continue to bless them.
Larry & Cherryl
Murry & Jean
Cathy & Tim
Open House to be held on Oct. 6, 1979 in the Port Dover Legion Hall.
Home address: R.R. 3, Port Dover, Ont. N0A 1N0.

1954 1979
Emmen Edmonton
The Netherlands Alberta
"Whoever goes to the most high for safety, whoever remains under the protection of the Almighty, can say to the Lord, you are my defender and protector! You are my God, in you I trust" Psalm 91:1,2.
With thankfulness and joy to the Lord we celebrated the 25th Wedding Anniversary of our parents,

BERT and GRACE DOST

on Friday, September 7, 1979. The Lord has richly blessed us with these loving parents. We pray that our Father will continue to bless them in the future.
Their children:
Susan & Alan, Jackie, Alvina, Bertram.
Home address: 4422 - 115 Avenue, Edmonton, Alta. T5W 0V9.

1944 1979
Port Perry, Ontario
October 6, 1979
With thankfulness to God, we hope to celebrate with our parents and grandparents,

JAC and MARIA GEUZEBROEK
(nee Luitingh)

their 35th Wedding Anniversary.
Tony & Anne; Jennifer, Stephanie, Theresa.
Jack & Joanne; James, Gina Lee.
John & Anne; Julie.
Arnold & Jean (engaged).
And on November 26, 35 years ago, dad was ordained as a minister.
Their home address: 336 Clark Street, Port Perry, Ont. L0B 1N0.

1954 1979
It is with joy in our hearts and thanksgiving to our heavenly Father that on September 24 we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

HENK and JOKE VAN OLST
(nee Kassies)

We pray for God's continued blessing for them in the years to come.
Henry & Mary; Jeffrey
Richard & Irene
Darlene
Andrew
Roland

Home address: 201 Dunkinwoods Dr., North York, Ont. M9L 2E5.

ANNIVERSARIES

1939 1979
Diever Glen Morris
The Netherlands Ontario
With gratitude and praise to the Lord, we hope to celebrate with our parents,

PAULUS and GEESSIEN
WIERSMA (nee Mulder)

their 40th Wedding Anniversary on September 28, 1979.
Proverbs 3:6
John & Louise Wiersma; Paul, Amanda, Edward, Robert — Wasaga Beach, Ont.
Harry & Thea Wiersma; Jennifer, Elaine — Ambunti, Papua New Guinea
Henry & Dianne Wiersma; Steven, Sandra — Beamsville, Ont.
Jerry Wiersma & Barbara — Glen Morris, Ont.
Reception: 8:00 p.m., October 5, 1979, at Sonnenhof, 194 Henry Street, Brantford, Ontario. All relatives and friends invited.
Home address: P.O. Glen Morris, Ont. N0B 1W0.

1954 1979
September 25
"That ye may know the way by which ye must go" Joshua 3:4.
With joy and thanksgiving we hope to celebrate with our parents,

GARY and CORNELIA HAAK
(nee Greidanus)

their 25th Wedding Anniversary. We hope and pray that the Lord will continue to guide and bless them and keep them in his care for the years to come.
Congratulations and love from your children and grandchild:
Clarence & Diane; Jessica
John & Janet
Margaret
Gary
Wilma
Albert
Benita

On September 21, 1979, at 8:00 there will be an open house at the White Carnation in Holmesville, Ont.
Home address: R.R. 2, Clinton, Ont.

1929 1979
Aalten Jarvis
Gelderland Ontario
On September 25, 1979 we hope, D.V., to celebrate with our parents, and grandparents,

BERT and LAMBERDINA W.
PRINZEN (nee Wassink)

their 50th Wedding Anniversary. We thank the Lord for his faithfulness and love shown in all those years. We pray that the Lord will continue to bless and keep them in the years ahead.
Their thankful children:
John & Rita Prinzen — Niagara Falls, Ont.
Henry & Florence Prinzen — Jarvis, Ont.
Bert & Gerry Prinzen — Brantford, Ont.
Bill & Trudy Prinzen — Niagara Falls, Ont.
Henry & Thea Kaemingh — Devlin, Ont.
John & Trudy Kloet — Jarvis, Ont.
Ralph & Wilma Karsten — Jarvis, Ont.
There will be an open house on Tuesday, September 25, 1979, from 7:30 - 10:00 p.m., at the Chr. Ref. Church, Jarvis, Ont. Everyone welcome. Best wishes only please.
Home address: R.R. #1, Jarvis, Ont. N0A 1J0.

Share your family news with others. Place an ad in C.C. classified!

Classified Advertising

ANNIVERSARIES

1939 1979
Schiedam Guelph, Ontario
September 27

With joy and thanksgiving on September 27, 1979, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our dear parents and grandparents,

WOUTER G. VAN LAREN and
MARIA R. VAN LAREN
(nee Krommenhoek)

Their wedding text was Psalm 84:11 "For the Lord God is a sun and shield."
We thank our heavenly Father for giving them these years together and pray that he may keep them in his care, for each other and us, in the years to come.
Their thankful children and grandchildren:
Nellie Hartholt; Albert, Walter, Ramona — Kitchener
Marinus & Henny Van Laren; Mark, Julia, David — Rexdale
Chris & Jane Van Laren; Walter, Michelle, Kathryn, Christine — Stratford
Marijke Van Laren — Guelph
Home address: 120 Edinburgh, Rd. S., Apt. 301, Guelph, Ont. N1H 5P7.

"Great is thy faithfulness, Lord unto us."
It is with joy in our hearts, and thankfulness to the Lord, that on September 26, 1979, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents and great-grandparents,

SJENKUS AMELIUS and ELS J.
VAN SOELEN (Meyer)

It is our prayer that God will continue to bless and keep them in his care for each other and for all of us in the years to come.
Congratulations and love from your children:
Gus & Jane Van Soelen
Aldon & Audrey Vander Heide
Sam & Jennie Van Soelen
Seeko & June Van Soelen
Sid & Frederika Riemer
Sjenkus Amelius Van Soelen
John & Margaret Van Soelen
William & Nancy Van Soelen
29 grandchildren and 1 great-grandchild.
Open house will be held on September 29, 1979 in the hall of the Covenant Chr. Ref. Church, 287 Parnell Rd., St. Catharines, Ont. from 2 till 4 p.m.
No gifts please.
Home address: 4 Eastfield Crt., St. Catharines, Ont.

1924 September 18 1979
Doorn St. Catharines
The Netherlands Ontario
With gratitude and praise to the Lord we hope to celebrate with our parents, grandparents, and great-grandparents,

WILLEM FREDERICK and
ADRIANA CORNELIA VEENHOF
(nee van Os)

their 55th Wedding Anniversary.
We pray that the Lord may continue to bless them and be near to them in the years to come.
With congratulations and love:
Bill & Dorothy Veenhof — St. Catharines, Ont.
Nick & Jane Veenhof — London, Ont.
Janny & Jan Bijsterbosch — Zuidbroek, The Neth.
Fred & Dinah Veenhof — Kitchener, Ont.
Toni & Jack Keefe — Corunna, Ont.
10 grandchildren and 2 great-grandchildren.
Friends and acquaintances are invited to an open house on Saturday, Sept. 22, 1979, D.V., from 2 - 4 p.m. at Maranatha Chr. Ref. Church, Scott St., St. Catharines, Ont. Best Wishes only.
Home address: 159 Bradley St., St. Catharines, Ont. L2T 1R9.

OBITUARIES

"For the wind passes over it, and it is gone, and its place knows it no more" Psalm 103:16.
On Friday, August 31, 1979, the Lord in his wisdom took home suddenly our beloved husband, father and grandfather at the age of 57,

LAMBERTUS HEIDEKAMP

Beloved husband of Nellie Heidekamp
Dear father of:
Hillie & Rick — Hamilton
Gary & Betty — London
Harry & Darlene — Hamilton
Harvey & Ruth Ann — St. Catharines
Bea & John — St. Catharines
Rick & Sharron — London
Dear grandfather of 9 grandchildren.
Funeral service was held on Tuesday, September 4, 1979, at 1:30 p.m. from the Maranatha Chr. Ref. Church. Rev. H. De Bolster officiating.
250 Lake St., Apt. 506, St. Catharines, Ont. L2R 5Z4.

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25 juni, 1894 4 sept. 1979
Heden is zacht en rustig in vol vertrouwen in haar Heiland van ons heengegaan, onze innig geliefde moeder, grootmoeder en overgrootmoeder,

ANNA JOHANNA GEERTRUIDA
HILDERING (geb. Lageman)

in de gezegende ouderdom van 85 jaar.
"Ik ben het licht der wereld; wie mij volgt, zal nimmer in de duisternis wandelen, maar hij zal het licht des levens hebben" Joh. 8:12.
P.C. Hildering & C. Hildering — Vander Sluijs — Amsterdam, Hol.
J.J. Hildering & H. Hildering-Heyerman — London, Ont.
A.J.G. Pieters-Hildering & H. Pieters — St. Thomas, Ont.
A.C. Hildering — Zegveld, Holland
en kleinkinderen en achter kleinkinderen.
Corr. adres: St. Thomas, Ont. N5R 2K4.
292 Forest Ave.

Heden heeft de Here thuis gehaald ons geliefd medelid,

MRS. ANNA HILDERING

Het was haar wens om ontbonden en met Christus te zijn. Sterke de Here de bedroefde kinderen, kleinkinderen en achterkleinkinderen.
De Bejaarden Club van de Christ. Ref. Church en de Free Ref. Church St. Thomas, Ont.

On the Lord's day, Sept. 2, 1979, our heavenly Father received to himself our dearly beloved husband, father, grand and great-grandfather in his 85th year at his residence, R.R. 1, Millgrove, Ont.,

MR. CORNELIUS MANTEL

John 14:2 "In my Father's house are many mansions; I go and prepare a place for you."
Romans 8:39b. "Nothing will be able to separate us from the love of God in Christ Jesus our Lord."
Married for 56 years to his beloved wife Pietertje and beloved father of:
John & Marion Mantel — California, U.S.A.
Carol & James Prins — Troy
Peter & Evelyn Mantel — Cambridge
Dorothy & Douglas Reitsma — Caledonia
Tin & Kryn Van der Berg — St. George
James & Louise Mantel — Oregon, U.S.A.
Elly & Clarence Veldhuis — Millgrove
37 grandchildren and 3 great-grandchildren, Brian, Sandra, Evelyn.
Home address: R.R. 1, Millgrove, Ont. L0R 1V0.

OBITUARIES

De Here heeft tot zich genomen, na een langdurige ziekte, onze geliefde vriend,

HENDRIK OOSTERVELD

op de leeftijd van 75 jaar.
Troost de Here zijn vrouw en kinderen en kleinkinderen.
Psalm 73:24-26: "Gij zult mij leiden door uw raad en daarna mij in heerlijkheid opnemen. Al zou mijn vlees en mijn hart bezwijken, mijns harten rots, en mijn erfdeel is God voor eeuwig."
5 September, 1979, Guelph, Ont.
Mr. & Mrs. John Sloot
Mr. & Mrs. Harry Pijper

Op 5 september 1979, werd onze vriend,

HENDRIK OOSTERVELD

op de leeftijd van 75 jaar uit zijn lijden verlost en door God thuis gehaald.
Sterke de Heere de achter blijvende family met Zijn genade.
De seniors club "Lasting Friendship" — Guelph

MINISTERS NEEDED

Brighton: requests ministers to lead them in worship during the fall months. If available, please contact Mr. Henry Huizinga, R.R. #3, Colborne, Ont. K0K 1S0; (416-355-3124).

TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

HELP WANTED

The Christian Farmers Federation of Alberta needs an **Executive Director**

The CFF is an organization with 280 members in 5 active Locals in various parts of the province with head office in Edmonton.

It conducts a program of research, public education, education within CFF and political action related to agricultural and food sector.

The Executive Director is the main spokesman and oversees the implementation of policy and program. Staff coordination and overseeing office administration is also expected. Salary negotiable.

Please send inquiries and references to:

Jim Visser
R.R. 6, Box 171
Edmonton, Alberta T5B 4K3
Telephone: 403-973-3400

The Young Calvinist Federation, a division of
United Calvinist Youth
is looking for a

DIRECTOR

to begin employment March 1, 1980

Basic skill requirements: Pastoral, Administrative, Youth Leadership, Writing

Experience requirements: A working kowledge of the Federation's past/present ministries with young people.

Please apply before September 30, 1979
for confidential inquires, suggestions and/or more information contact:
Mr. Robert Menkveld
914 Hollywood N.E.
Grand Rapids, MI 48505
Phone: 616-363-0273 home 616-459-0165 office

MISC.

Retired to Florida? A Dutch Canadian couple in their 60's want to look after someone's house for the winter months provided it is in Ontario and near a Christian Reformed Church. They will pay for heat and services and forward the mail etc. References available. Reply to Box #4446, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

EMPLOY. WANTED

Boy, 17, would like to work on Dairy Farm all year round. Send letters to Box #4445, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

HELP WANTED

T.V. REPAIR TECHNICIAN:
If you can meet the following requirements we have an excellent opportunity for you.
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- Get along well with the public.
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- Position also entails some retail selling in T.V. and stereo.

The salary is open, depending on experience and qualifications.
Please phone or write to:
Stans T.V. of Orillia Ltd.
110 Mississaga St. W.
Orillia, Ont.
326-2722 or 325-3314

Openings for general nursery work. Year round employment for the right persons. Fringe benefits. Contact by phone or letter first for interview appointment. J. C. Bakker & Sons Ltd., Wholesale growers for ornamental nursery stock. R.R. #3, St. Catharines, Ont. L2R 6P9. 416-935-4533.

Floral Route salesperson. Experience not essential. Must have good driving record and pleasant personality. Call 562-7233.

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Bradenton, Florida

2-bedroom, 1½ bath, 1350 sq. ft. fully furnished bungalow. Ideal for 2 couples. U.S. $140 per week. Tel. (519) 638-2037.

Store space for rent in new building. More than 2200 sq. ft. Includes office, storage room, and washroom. Ideal for flowershop, showroom, etc. Phone: 416-945-8155.

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as going concerns with cows, quota, machinery, Stanchions, free stall, parlours. The choice is yours. Quotas from 800 lbs/day to 48,000 lbs/day. Write or call DIRK WOUDSTRA, Realtor, R.R. 1, Orono, Ont. L0B 1M0. (416) 983-5915.

7,000 SQ. FT.

of new greenhouse plus a 2 year old custom brick ranch situated on a 1 acre lot, would provide an extra income. Close to church and school. Don't miss this one, call Jerry Hiemstra for details at 945-9208 or evenings 945-3312.
J.M. Farewell Realty Limited
22 Main St. W.
Grimsby, Ont. L3M 1R4

FARMS FOR SALE

7,000 cage layers, basic quota, excellent 3 bedroom, brick ranch home. Layer barn in good condition. Set on 2.75 acre lot, close to a thriving town in Southwestern Ontario. Ideal for semi-retirement or second income. (Keith Miller).

20,000 cage layers. Home and buildings in A-1 condition. Priced reasonable (Keith Miller).

30,000 chicken broilers, basic quota with small acreage. Hot water heating in the buildings throughout. New house. Priced very, very reasonable. (Gord Gray).

100 acres land. Farrow to finish hog farm. Land all workable. Very good home. All buildings in excellent shape. Vendor will hold first mortgage. 25 miles to Hamilton. (Keith Miller).

271 acres Dairy Farm, going concern. Listing price includes #1 and #2 milk quotas. Registered holstein herd. Full line of equipment. Good water supply from creek which runs along half of property. Good two-family home with all modern facilities. Hamilton-Dunnville area. (Keith Miller).

Huron County. 750 acres prime land. Corn drying and storage. 3 homes. Beef set-up. Implement shed. Heated workshop. Top value. (Gord Gray).

For more details call:
Rooke Real Estate Ltd.
Realtor
220 Broad St. E.
Dunnville, Ont.
416-774-4077
and ask for Keith Miller (evgs.)
774-4077 *or*
Gord Gray (Res.) 519-822-4438

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REAL ESTATE

FARMS FOR SALE

70 acres (approx.) good fertile soil. 60 acres workable — 10 acres good bush. 2 barns, big driveshed, silo, livestock pond and four bedroom home. 18 miles from Hamilton.

Price drastically reduced. Owner anxious to sell. Nearly 100 ha good farm land. Over 100 pure bred Holstein cattle on R.O.P. Good 1st and 2nd milk quotas. Complete line of machinery. Excellent financing available to qualified purchaser. In Southern Ontario.

For more information call:
Art Van der Vliet
Rooke Real Estate Ltd.
Realtor
220 Broad St. E.
Dunnville, Ont.
416-774-7624
416-774-4611 (evgs.)

FARM FOR SALE ... Kingston area. Over 1,000 acres owned and another 1,000 acres rented. Farm is fully operational and fully equipped including 8 tractors, 3 combines, several trucks, 3 harvestore silos, 12 unit pipeline milker, patz stable cleaners, milk quota for 1,000,000 gals. Approximately 250 HD cattle 3 large homes on property presently employing a staff of 6. For further information please contact Fred Boven at 1-613-389-7674, representative for Stuart Vandermeer Real Estate Ltd. Realtor, 830 Development Drive, Kingston, Ontario, K7M 5V7.

REAL ESTATE

BELLEVILLE

240 acre Dairy Farm, 230 workable all tile drained. 3 barns with 200 amp. service. Good water supply. May be bought as going concern with 85 head Reg. Holsteins. Classified R.O.P., machinery, quota and feed. 2 Houses, 1 stone the other frame. Excellent soil. For further information contact: Uultsje DeJong 613-966-5011

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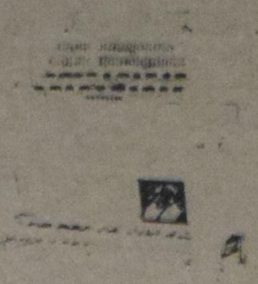

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You are invited
to attend the opening of the
MATTH CUPIDO
NEW ART STUDIO/SHOWROOM
on Friday, September 21st at 8:00 p.m.
The new studio is located at 108 Liberty St., Building #5, Toronto (just south of King St. W., just east of Dufferin)
Join us and share in the celebration!

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smoke less
smoke better
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That's where the bargain hunters meet.
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('s Maandags gaan we vissen) Gone fishing on Mondays
Owner Martin Slager, Manager Mrs. Button

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(Melody: 't Grunnings Volkslied.)
From Toronto to Niagara Falls
From Woodstock to the Lake
There stands the oldest building in the land
it is Grimsby where it stands.
But furniture we have galore
and it is by the cheapest store.
With Martin Slager in command
Mrs. Button at his right hand.

(Melody: Fries volkslied)
In Grimsby town there stands a real old building
It must be there for over hundred years.
It's still in use and full of broadloom bargains
and furniture for young and old
Hundreds of people remember so well
in the old warehouse for less do they sell
and let's repeat now:
hundreds of people remember so well
in their old warehouse for less do they sell.

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J. Knox Chr. School — Clarkson
Covenant CRC — Woodstock

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Send your cheque or request for further information to:
56 Harriet St., Toronto M4L 2E9
telephone: (416) 461-1207

CRWRC is responding to the devastation left in the wake of *hurricane David*. Due to breakdown in transportation and communication it is difficult to assess the situation. CRWRC will be assisting as soon as it is determined how and where our help can best be given.

It may be TIME to review/update, or begin
— your will ☐
— life insurances ☐
— investments, including RRSP, RHOSP, DPSP ☐
— planned charitable gifts ☐

For a free, confidential visit, contact:

CSS

Christian Stewardship Services
455 Spadina Ave., #210
Toronto M4S 2G8
(419) 598-2181

Mr. Houtman hopes to be in your Ontario area during the next 3 months, and in Alberta in November.

Name _____
Address _____
_____
Phone _____

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--WORLDWIDE--

CONFERENCE

The Christian Reformed Church in Canada in its first and second quarter century

— A series of discussions on the church: its history, present state and vision for the future. Keynote speaker is Rev. H. Van Andel. All consistories have been asked to provide input by September 15.

Monday, Nov. 5, 2 p.m. to Tuesday, Nov. 5, 4 p.m.
in
CALGARY, ALBERTA

(The seventh biennial meeting of the Council of Christian Reformed Churches in Canada meets Tuesday evening until Friday of that week.)

All members of the churches are hereby invited to attend. To receive materials in advance, register by October 15 and indicate your need of meals, lodging, and transportation to and from public transit terminals. A nominal registration fee will be charged to cover costs.

Organized by ad hoc committee with the concurrence of the Interim Committee of the Council of Christian Reformed Churches in Canada.

Send registrations early to:
CCRCC
Box 82, S.S. #1
Waterdown, Ontario
L0R 2H0

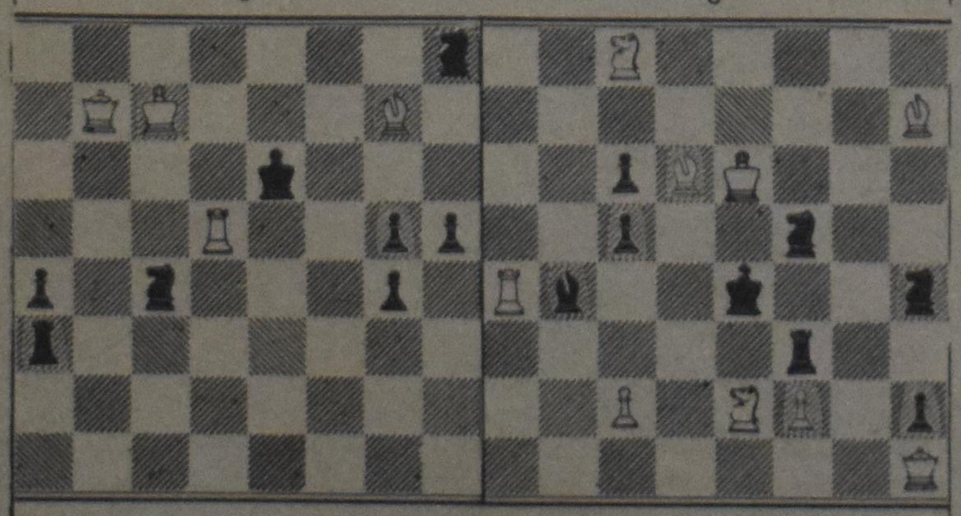
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN SEPTEMBER

#799
E.I. Umnow,
Czechoslavakia, 1946
8

#800
H. Laaksonen,
Finland, 1946
8



4 9

3-mover 3 pts. 2-mover 2 pts.

Notes

1. The three-mover, #799, allows for two flight squares for the Black King. It's usually a good idea to move the King there first to find some variations. For instance: 1. –, K-B2; 2. R-Q7 ch., K-N3; 3. Q-K4 mate. The resulting position is also an example of a pure economicalmate. Each of the nine squares surrounding the King are covered by only one White or Black piece. Please indicate the key, threat, this and the other variations in your solution.
2. Almost every Black piece is pinned in the Finnish two-mover #800. White makes good use of Black's limited defense capabilities. Please indicate the key and threat(s), if any.
3. Send your solutions of #797-800 to *Calvinist Contact* c/o P. Layer before Oct. 20 for those who live in Ontario and five days later for all others. Book prizes are available after reaching 90 points on the ladder.

Calendar of events

Sept. 15 The Ontario Christian Reformed Sunday School Teachers' Association will hold its 22nd annual convention in Blyth, Ont., Christian Reformed Church. Speakers are Rev. Louis Tamminga, Aldena Kamp, Peter Berghuis, Arend Kersten. The theme for the day is, "Alive in Christ." For more information write Rosalyn Hodgson, 65 Bythia St., Orangeville, Ont. L9W 2S4.

Sept. 18 Christian Horizons will hold an organizational meeting to form a chapter for the Hamilton area at First Christian Reformed Church, Charlton and Hess, Hamilton at 8 p.m.

Sept. 25-29 Plowing Match in Chatham. For accomodation contact: Mrs. Theresa V/d Sluis, 137 Chippawa, Chatham. Ph. 354-7167. Food Booth by Calvin Christian Home & School club, Chatham. Lot #314 on Third Street.

Sept. 29 Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.

Sept. 29 Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Christian High School, Woodbridge, at 9:00 a.m. Speaker: Dr. Harvey Smit on "Is Japan the Land of the Rising Sun in Industrial Relations?" Rev. Peter Nicolai from Rexdale will give the closing address.

Oct. 2-21 Oct. 2, **Rev. Wurmbrand** will be interviewed on the 100 Huntley telecast. Oct. 4, A public ralley in the London Dist. Christian Secondary School, 24 Braesyde Ave., **London,** Ont., 8:00 p.m.; Oct. 9, A public ralley in the Mississauga Gospel Temple, 2460 The Collegeway, **Mississauga,** Ont., 8:00 p.m.; Oct. 11, A public ralley in the Hamilton Christian High, 28 Athens St., **Hamilton,** Ont., 8:00 p.m.; Oct. 14, Church service in the St. Thomas Anglican Church, 1408 Edward St. S., **Thunder Bay,** Ont. 11:00 a.m. 7:00 p.m.; Oct. 15, Public Ralley in the St. Paul's United Church, 349 Waverly St., **Thunder Bay,** Ont., 8:00 p.m.; Oct. 19, Interdenominational Rally in the West Kings District High School, **Auburn,** N.S., 8:00 p.m.; Oct. 20, Mrs. Wurmbrand will speak in the Greenwood Pentecostal Church, **Greenwood,** N.S., 7:30 p.m.; Oct. 21, Mrs. Wurmbrand will speak in the Cold Brook Baptist Church, **Cold Brook,** N.S., 3:00 p.m.; Rev. Wurmbrand will speak in the Aylesford Baptist Church, Post Rd., **Aylesford,** N.S., 11:00 a.m.; Rev. Wurmbrand will speak in the Christian Reformed Church, 47 Oakdene Ave., **Kentville,** N.S., 7:00 p.m.

Oct. 11 The Fall Rally of the Central Ont. League of Chr. Ref. Women. Afternoon (Dutch) 2:30 p.m. Speaker Rev. P. Kranenburg. Topic: "Wees niet bezorgd." Evening English. 7:30 p.m. Speaker: Miss A. Masselink. Topic: School children and their problems, with slides. To be held at the Holland Marsh Chr. Ref. Church.

Oct. 12-13 Annual meeting of the CJL Foundation will be held on the evening of October 12 and on October 13.

Oct. 12-14 Christian Student Conference, Campus Shalom for all Ontario students beyond High School. Theme "Our Christian task in todays politics". Register with one of the campus ministers: De Haan, Dykstra, Gritter, Kooistra, Pierik, Westerhof.

Professor Beversluis to go on Christian education tours

Calvin College is sponsoring N.H. Beversluis, professor of education, on a speaking tour to fifty-five C.S.I. school communities during the months of September to January. In afternoon seminars and evening public addresses he will discuss basic issues in Christian educational philosophy.

The following is his schedule for September and the first two weeks of October:

Sept. 6, Thursday, **Middletown, PA**; Sept. 10, Monday, **Annapolis, MD**; Sept. 11, Tuesday, **Silver Spring, MD**; Sept. 12, Wednesday, **Dresher, PA**; Sept. 14, Friday, **Sussex, NJ**; Sept. 15, Saturday, **North Haledon, NJ**; Sept. 17, Monday, **Fanwood, NJ**; Sept. 18, Tuesday, **Paterson, NJ**; Sept 18, Tuesday, **North Heledon, NJ**; Sept. 24, Monday, **Wellandport, Ont.**; Sept. 25, Tuesday, **Fruitland, Ont.**; Sept. 26, Wednesday, **Hamilton, Ont.**; Sept. 27, Thursday, **Toronto, Ont.**; Sept. 28, Friday, **Barrie, Ont.**; Oct. 1, Monday, **Bowmanville, Ont.**; Oct. 2, Tuesday, **Listowel, Ont.**; Oct. 3, Wednesday, **London, Ont.**; Oct. 4, Thursday, **London, Ont.**; Oct. 5, Friday, **McBain MI**; Oct. 8, Monday, **Muskegon, MI**; Oct. 9, Tuesday, **Holland, MI**.

Canadian Christian Education Foundation western tour

Peter Loerts, vice-president of the CCEF, and Fred Vander Velde, executive director, will be visiting the following Christian school communities during the next few weeks.

Sept. 17, **Calgary, Alta.**; Sept. 18, **Calgary, Alta.**; Sept. 19, **High River, Granum, Nobleford** and **Lethbridge, Alta.**; Sept. 20, **Lethbridge area**; Sept. 21, **Red Deer, Alta.**; Sept. 22, **Red Deer, Lacombe area**; Sept. 23, **Red Deer**; Sept. 24, **Lacombe** and **Rocky Mountain House**; Sept. 25, **Langley, B.C.**; Sept. 26, **Langley, B.C. area**; Sept. 27, **Abbotsford area**; Sept. 28, **Vancouver, Burnaby** and **Fraser Valley area**; Sept. 29, **Vancouver, B.C.**; Sept. 30, **Vancouver/Burnaby, B.C. area**; Oct. 1, **Smithers/Houston, B.C. area**; Oct. 2, **Smithers, B.C.**

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 21	Sept. 19	Sept. 17 noon	Sept. 14 noon
Sept. 28	Sept. 26	Sept. 24 noon	Sept. 21 noon
Oct. 5	Oct. 3	Oct. 1 noon	Sept. 28 noon

Books

Bible Study

The church — synagogue drama in John

History and Theology in the Fourth Gospel by Louis Martyn; published by Abingdon Press, Nashville, Tenn., 1979; distributed in Canada by G.R. Welch, Toronto, Ont.; 176 pages; price: $10.75. Reviewed by Rev. John Bolt. Toronto, Ont.

One of the most widely discussed and debated questions in religious circles today is the relation between the Christian and the Jew, between Church and Synagogue. Although the title gives us no clue to the fact, this book is an interesting analysis of the fourth gospel in terms of what the author calls the Church-Synagogue drama.

Prof. Martyn sees this tension as a key problem facing the first addressees of John's gospel. While the claim that this is the key would be an overstatement (which the author also avoids), Prof. Martyn's careful analysis of the fourth gospel and his wide knowledge and use of extra-biblical Jewish material indicate the importance of this tension for our understanding of the gospel.

While most, if not all, CC readers will not share Martyn's critical presuppositions, they will find this to be a stimulating study of the fourth gospel. Discerning readers who are especially interested in either the Christian-Jewish dialogue or in the interpretation of the Gospel of John will be rewarded by it.

Bible Study

Paul as a missionary

A Spirituality of the Road by David J. Bosch; published by Herald Press, Kitchener, Ontario, 1979; paperback, 92 pages; price $4.60. Reviewed by Dirk J. Hart, London, Ontario.

This book arose out of a series of talks based on 2 Corinthians addressed to missionaries. The author is a veteran Dutch Reformed missionary and seminary teacher from South Africa.

The quest for a genuinely biblical spirituality is full of pitfalls. There is the American charismatic model with its guarantee of succes, or the Peale-Schuler model with emphasis on positive thinking, or the liberation theology model with emphasis on world identification, or the pietistic model with emphasis on other worldliness, or the Reformed model with emphasis on memorizing the catechism. Each of these is of course, a caricature. None of them is a spirituality of both the cross and the resurrection.

David J. Bosch goes a long way toward avoiding the caricatures as he guides his listeners through a study of Paul the missionary. Along the way he demonstrates great insight into the needs and struggles of missionaries. In fact, his focus on missionaries somewhat limits the usefulness of the book. But one can hardly fault him for addressing his audience.

I do not think this is a book for a wide audience. Ministers, evangelism workers and missionaries, however, will profit from this study. I am keeping my copy and also ordering a copy for the two missionary couples associated with the congregation I serve.

Finance

Manage your own money

It's Your Money ed. by J. Christopher Snyder and Brian E. Anderson; published by Methuen, Toronto, 1979; paperback, 195 pages; price $7.95. Reviewed by Harry Houtman of Christian Stewardship Services, Toronto, Ontario.

If you read the financial pages of your newspaper or subscribe to the *Financial Post* or *Financial Times*, this book will be worth having. It draws together into one readable volume, divided into 14 topical chapters, most aspects of personal financial management.

And if you don't read "finances" regularly, you may still find this an excellent type of study book to begin your understanding of your money matters. Much of the information and many of the ideas should become more and more familiar to people, especially to the average income person.

Although there are sections in the book explained how $50,00-a-year people can virtually pay off an expensive personal home just from tax savings, there is far more good information and balanced opinion on everyday matters. There is a chapter on Insurances, including life, liability and property insurance. Another chapter deals with employee benefits, benefits which your boss may or may not be providing, and explanations on some of the tax advantages of having smaller cash raises and more benefit programs. A chapter on credit explains the pitfalls of revolving charge accounts, interest rates of 18% to 24% per year, and what you can do about it.

Other topics include "Savings," "Budgeting," "Retirement," "Estate Planning," and "Women and Finance." Each chapter contains good examples illustrating clearly the ideas presented, including charts and graphs and some mathematical calculations. Chapters end with a list of simply stated "Do's and Don'ts as a summary. Each chapter can be read independent of the others. Many of the financial terms are explained in the glossary, and a 20-page questionnaire allows a detailed overview of personal financial matters. Typical of these secular books, there are only two references to charities and charitable giving in 200 pages of material.

The book gives sound, balanced advice and is worthwhile reading. I recommend it highly also because it tries to communicate at a language level well below that of lawyers and accountants. Finally, it's a very Canadian book, outlining often in much detail financial decisions and consequences within the specific Canadian law and tax structures.

Faith

Can the homosexual be redeemed?

Such Were Some of You: The Spiritual Odyssey of an Ex-gay Christian by Kevin Linehan; published by Herald Press, Scottdale, Pennsylvania and Kitchener, Ontario, 1979; paperback, 231 pages; price: $. Reviewed by Harry A. de Vries, Hamilton, Ontario.

The autobiography of Kevin Lineham is the story of a gay redeemed by Christ. It is not the glamorous conversion story that ends with a high on Jesus Christ; rather, it is a tale of searching for a personal faith in the Lord. Linehan's meeting with the Lord changed the direction of his barren life into a fruitful ministry to other derelicts.

Kevin and his brother Chip were abandoned early in life by their unwed mother, and, via the New York State Department of Social Services were passed through various terrifying foster homes, till they were adopted by "mom" and "dad" Linehan, devout Catholic parents who saw to their indoctrination in the Catholic faith.

Out of a spiritual need to be at peace with himself, Kevin wanted to become a monk. He applied at various monastic orders, was accepted by a few, even received training in a number of them. But his sincerest hopes were shattered by a constant refusal by the orders to allow him to become a full-fledged member of the order.

Disillusioned with his inability to serve God, he allowed himself to live out his inner homosexual feelings. He lived a gay lifestyle and even married another gay. But the new way of life caused further inner torment, until, one time on the verge of suicide, he picked up a Bible and read from Matthew. "Jesus simply emerged from the pages of the Bible, alive and real," he writes, as a personal God. From this time on his life became meaningful and could leave his life as a gay, and eventually, his Catholic faith for a biblical faith.

The uphill road was not easy and it took time for him to adjust to "the Way". But he found strength in radio ministries and in various Christians he met, notably by two of them, John Squires and Beverly Blades, his father and mother in the Lord.

Because his own experiences as a gay, he "could do no less than commit (himself) fully to making (himself) available to other gay or ex-gay Christians in need of ministry." It began with a determined search for the lonely and has now grown into a full-fledged church called Risen Saviour's Christian Fellowship in Reno, Nevada. The last page of the book lists the address and the homosexual hotline number (702) 786-9352.

Obviously, Linehan is not a journalist in view of his monastic training. And, as a result the story lags in places and the full impact of influential experiences is not always fully captured in words. Perhaps time has dulled some vivid edges of his memory. The latter part of the book reads better.

But the threads of the story are real. Linehan's experiences are not unlike the experiences of other Christians who have lived through this particular problem. Documentation of his experience answers questions "normal" Christians may have and it offers gay Christians an example of a way out of their dilemma. The title *Such Were Some of You*, quoted from I Cor. 6:9-11, indicates from Scripture that a new way can be found in the Lord and that this sin can be forgiven, although according to Linehan, many Christians will never forgive an ex-gay.

Books that helped him may be of help to others; *The Bond that Breaks* by Don Williams, *Eros Defiled* by John White, *The Third Sex, the Gay Theology* by Ken Philpott, *The Unhappy Gays* and *Melodyland's Exit Team* by Mike Bussee and Kim Kasper.

Such Were Some of You urges Christians to take a biblical view of homosexuality and exhorts gays to recognize their sin and be freed from it as Linehan was, and like him at one time, many of the Corinthian Christians. As such, the book presents valuable discussion of various Bible texts and passages on homosexuality by someone who was there and back.

The Hamilton Holland Club
is offering
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This is our third season. Students and teachers have thoroughly enjoyed the experience. Join us for these exciting sessions for both children and adults. Don't delay register this coming Saturday.

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